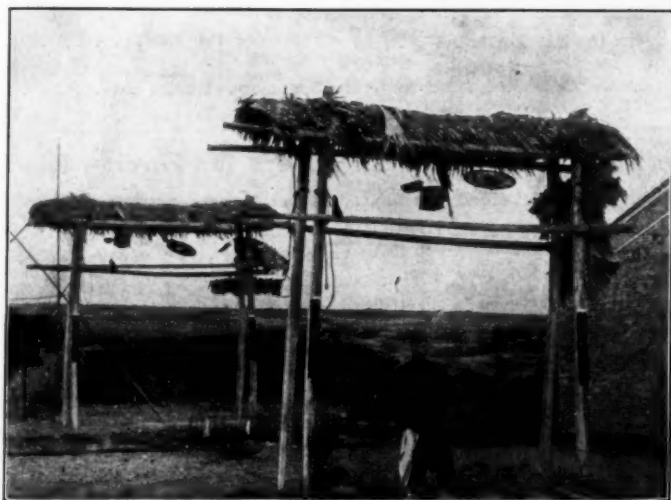


THE MISSIONARY HERALD

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FEBRUARY, 1905



Worshiping the Central House Beam, South China

(See page 52)

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**AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS**

Congregational House 14 Beacon Street Boston, Mass., U. S. A.

THE MISSIONARY HERALD

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CONTENTS, FEBRUARY, 1905

Editorial Paragraphs	51	NORTH CHINA MISSION. — <i>From Mr. Chapin and Mr. Galt</i>	81
The Home Department. <i>By Cornelius H. Patton, Secretary</i>	57	MISSION TO THE PHILIPPINE ISLANDS. — <i>From Mr. Black</i>	84
Special Providences in the Christianization of Hawaii. <i>By Sereno E. Bishop, D.D.</i>	61	WEST CENTRAL AFRICAN MISSION. <i>From Mr. Currie</i>	85
(With One Illustration)		WESTERN TURKEY MISSION. — <i>From Mrs. Perry and Dr. Greene</i>	86
Triennial Statement of the American Board to the National Council of Congregational Churches. <i>By Secretary James L. Barton, D.D.</i>	65	MADURA MISSION. — <i>From Mr. Banninga</i>	87
Department for Young People	72	Notes from the Wide Field	89
THE ZEALOUS COLPORTER. <i>By Rev. C. R. Hager, M.D.</i>	76	Miscellany. <i>Bibliographical</i>	90
(With Four Illustrations)		Notes for the Month	92
Letters from the Missions	80	Donations	93
FOOCHOW MISSION. — <i>From Mr. Peet and Mr. Smith</i>	80		

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THE MISSIONARY HERALD

Volume CI

FEBRUARY, 1905

Number 2

THE *Morning Star* arrived at Ponape on October 27, two days earlier than Captain Garland had named in his letter from Macassar. The last part of the voyage was specially favorable. After passing from the Molucca Channel into the broad Pacific, a current was entered which lasted all the way to Ponape, so that the trip to that port from Macassar was made in twelve days. Though the *Star* steamed but eight knots an hour, or about two hundred miles a day, the winds and current were so favorable that she made on three successive days 245, 254, and 263 miles. Mrs. Garland reports that "the people who know most about it say that no one could desire a better engine than we have, and the ship has behaved finely altogether." All on board on arrival were well, and Mr. Jagnow, who had come from Ruk to Ponape on September 5, and Miss Gliewe were married by Rev. Mr. Gray on October 31. The account of this "very pretty wedding," written by Mrs. Garland, will be given in *Life and Light* for March. It appears that the *Carrie and Annie* which took down the supplies from San Francisco for the missionaries was at Ponape, having arrived there about ten days before the *Star*. After discharging her freight she would return at once to San Francisco. When the mail left it was planned that as soon as the *Star* could take on board the freight for Kusaie, she should sail for that island, Mr. and Mrs. Gray to be dropped on the way at Pingelap, to do the work there, and Miss Foss to be left in the same way at Mokil, the three to be picked up as the *Star* returns to Ponape. After that the steamer will go at once to Ruk, staying in the west long enough to make a tour of the Mortlocks. Then she will return to Kusaie in season for the tours through the Marshall and Gilbert groups.

THE same mail that brought this news reports that on account of the serious illness of Mrs. Stimson both Mr. and Mrs. Stimson, of Ruk, have come to Hong Kong, where, after medical examination, it was decided that they must come to the United States. This is a great sorrow to both these devoted missionaries, but they hope that with renewed health they will be able to return to their work in the Island World. Their leaving will impose a great responsibility upon Mr. Jagnow and his associates. But Miss Baldwin writes hopefully, reporting that the schools were in good condition, and anticipating better days now that the *Star* is at hand for service.

THE engraving on the cover of this number of the *Herald* is from a photograph taken by Dr. Hager, of Hong Kong, showing the beginning of the construction of two houses in South China. One central beam of each house has been raised to its required height, with a covering of mats, while hanging from these beams are numerous baskets containing offerings of various sorts, presented to the spirits as an act of worship. Should a Christian refuse to choose a lucky day and not pay homage in this manner to the gods, he would be persecuted, and any accident that might happen in the construction of the house would be laid at his door, for which he would be held responsible. Surely it is no easy matter to become a Christian in South China, when customs and practices which have such a hold upon the natives have to be renounced. And yet more than six thousand Chinese in the Canton province, where such superstitions are in vogue, had the courage to become Christians during 1903. Will any one dare to say that the old gospel has lost any of its power to reclaim the lost? Do not the Chinese show the heroic in reformed lives?

IN all nations and on every side admiration is expressed for the ability shown by the Japanese not only in war, but in arts and manufactures. They are wonderful adepts in accomplishing the ends which they set out to attain. No doubt many have entertained a thought similar to that expressed by a visitor at the St. Louis Exposition, who, after looking upon some Japanese handiwork, exclaimed, "I don't propose to give money for missions to a people who can embroider like that." Mr. Olds, of Miyazaki, referring to this utterance, and confessing that the longer he is in Japan the more is he impressed by the nation's excellences and capabilities, answers the above suggestion by saying: "Men and women who can produce such things are of all people in the world the ones who ought to have the gospel, that is, if the power of Christ's life means anything in the development of character, or if Christian discipleship is to be interpreted as meaning anything less than service. I am glad it is my privilege to work among a people who have the ability to understand and apply great ideas, and can be mastered by great ideals."

A NOBLE gift for missions has recently been made by Mr. John H. Converse, of Philadelphia, who, inspired by a recent visit to Mexico, has contributed \$50,000 to the Presbyterian Board of Missions for the needs of the college and theological seminary at Coyoacan, a suburb of Mexico City. Mr. Converse wisely deemed the mission board to be the best judge as to the disposition of this sum, and submitted the gift to its disposal, and the board has appropriated four-fifths of the amount to these institutions in Mexico, and the remainder to a hospital and residences in Hunan, China, and a training school for Christian workers at Manila. Would that men to whom the Lord has intrusted large means would give in a similar way for the permanent establishment of institutions which will always be needed for the training of Christian agents among the natives of all mission lands.

DURING the last quarter, between eleven and twelve thousand dollars have been sent to India and Turkey through the National Armenia and India Relief Association, of which Miss Emily C. Wheeler is secretary.

Relief Work Of this sum nearly three-fourths have gone to Turkey, the remainder to India. This money is used strictly for the relief of orphans and others in need, and is largely distributed under the general care of missionaries of our own Board. It is a most beneficent work, and incidentally helpful to the missionary cause. The receipt of this money serves to help our missionaries in bearing the heavy load that comes upon them. Miss Wheeler's address is 40 King St., Worcester, Mass.

IN contradiction of the reports that have been somewhat current, that Japan is becoming exhausted by her struggle with Russia, Dr. Greene, of Tokyo, who is on the ground, declares that there is no evidence to show that this is so. The rice harvest of the present year is the best for twenty years, and is worth \$65,000,000 more than the average. Though prices are high there is no sign of serious strain. Government work is restricted somewhat, but extension of railway lines is still going on, and private enterprises, like electric railways, are being pushed forward without serious loss of vigor. The energy and stamina exhibited by the Japanese are simply wonderful.

WHAT points in our approaches to God are most prominent in our thoughts? Thanksgiving and confession are always included, and many doubtless feel that the first utterance should be a humble acknowledgment of unworthiness and an expression of gratitude for God's boundless mercies. These we ordinarily follow with petitions for further favor to cover our temporal and spiritual wants. Prayer so ordered is, if we may so say, of the conventional type; if it is followed with petitions more or less general for the overthrow of iniquity and the advancement of the world in righteousness, it would ordinarily be deemed as covering the main topics of prayer. But on what a different plan is the prayer our Saviour has taught us! Not that the form our Master used when he was teaching his disciples is to be regarded as fixed and limited, yet he says that it is "after this manner" that we should pray. Only the outline is furnished; that outline is to be filled out according to the circumstances and conditions of the petitioner. But is there not something in the order of thought in this prayer that is most suggestive? The following sentences from a recent article in the *Mission Field* of the Society of the Propagation of the Gospel are well worthy of consideration: "How many persons, before they attempt to use the Lord's Prayer, cut it in half and deliberately place the second half first? Do you say, 'I have never done such a blasphemous thing in my life'? Think again. How often in your private prayers, which our Lord said must be offered 'after this manner,' have you begged for material aid, for pardon, or for help in the struggle without, before you have even thought of asking that God might be honored, his kingdom come, or his will be done? Our Lord spoke of 'Thy name,' 'Thy kingdom,' 'Thy will,' before he mentioned the

words Give, Forgive, Help. Surely no one can claim to have understood the Lord's Prayer aright if the moment he begins to pray on his own account he rejects the model which Christ has given. Is it not both irreverent and useless to say, 'Lord, teach us to pray,' and then to repeat the prayer which he has given backwards? Our Lord would have placed the last half first had he intended us to use it first. Are we then wiser than the Master whom we profess to follow? Or have we forgotten this command, 'After this manner pray ye'?"

It is said that there are now 1,000 Chinese students in Tokyo sent there by the Chinese government, and that of these 500 are already military cadets, or are preparing to be such, while independently of the government there are a thousand more Chinese students in Tokyo. In several provinces of China there are now military schools with Japanese instructors. In reporting these facts Dr. Greene, of Tokyo, remarks, "It is not difficult to see that when peace is once restored Japan is not to stand alone in her purpose to prevent a new invasion of Manchuria on the part of Russia."

DEEDS of violence continue to be reported from various sections of Eastern Turkey, some of them attributed to the Koords, some to the revolutionists.

On the evening of November 12, a short distance from the mission premises at Van, a severe explosion in a house of some poor people entirely demolished one room and severely injured a number of people, so that it took Dr. Ussher several hours to patch up their wounds. This was probably the work of revolutionists. While such things are happening there can be little sense of security throughout the district. Dr. Reynolds reports that the price of grain, though above the general average, is not yet at famine prices: There seems to be grain enough, but it is held for a rise, and the poor people are suffering. The poverty is dreadful, but the collection of taxes goes on relentlessly.

AMONG the numberless illustrations of the way in which the prejudice against Christianity is breaking down in the upper circles of Japanese society is an incident reported by Miss Gulick, of Miyazaki. A soldier from that place was killed in Manchuria, and his ashes were sent home. The government took some responsibility for the arrangements for the funeral. The parents of the soldier desired a Christian funeral, and the service was left entirely to the Christians, though it was held in the grounds of the public school. The school children were required to attend, and a notice served throughout the place that one person from each house was expected to be present. The wife of the governor and other ladies of high rank, the two officials next to the governor, and other prominent persons were present. A crowd of 3,000 persons stood through the service, which consisted of a biographical sketch, a prayer, reading of the Bible, and an address by the pastor. A large part of the company went in the procession to the grave, led by banners with Scripture texts in-

scribed upon them. At the grave, the path to which was bordered for several rods with flowers of every hue, a Japanese custom was followed, about which there has been some questioning as though it savored of idolatry. Most of the Christians do not so regard it. The picture of the young soldier was placed above the box containing his ashes, and as the people passed by they bowed. A few of the people, Miss Gulick says, bowed as though it meant worship, but the most as though it meant only an act of respect.

REV. DR. P. T. FORSYTH, of England, whose powerful address at the International Congregational Council in Boston is so well remembered, who is now chairman of the Congregational Union of England and Wales, makes an incisive utterance in the *Chronicle* of the London Missionary Society for January. He notes a certain flagging in the missionary spirit among the Free Churches of Great Britain, and to them he says: "The measure of all wealth towards heaven is the amount we give and not what we keep. And this must be particularly true of our gospel. If we hoard it, it corrupts. The freedom of our churches ceases to be freedom if it be not spread. But our church freedom is only the outward expression of our freedom in the gospel. It is the gospel we must spread. A missionary necessity lies upon the Free Churches above all others. They belie their name if they do not, to the extent of their influence, make England an emancipating power wherever she goes." What is true of the Free Churches of England is equally true of the churches of America. They are not worthy of their freedom in the gospel except as they give out of that which has been given them.

ENTIRELY in sympathy with the evangelistic note at the National Council at Des Moines, but entirely independent of it, was a purpose formed at the General Conference of Kumi-ai Churches of Japan, held during the last week of October. The conference was attended by over seventy delegates, and was a fine-looking set of men. Dr. Learned reports that "much zeal was shown for a more active prosecution of work during the remainder of the year, and a subscription was started to defray the expenses of special evangelistic work, which amounted to over 400 yen."

In a striking paper by Sir W. M. Young, late Lieutenant Governor of the Punjab, read at the Liverpool Church Congress in October last, upon the "Indirect Effects of Christianity in India," the writer, who from his official position has been familiar with the trend of thought in India, speaks of the entire failure of the Brahmo-Somaj to accomplish what it set out to do. The movement to break away from Brahmanism and to establish the ethical and spiritual teachings of Christ without acknowledgment of his divinity or accepting fully his authority illustrates again the futility of such an effort. Keshab Chander Sen early reached the conclusion that "verily, Jesus Christ was above ordinary humanity," and it seemed as though he must come into the ranks of the Christians. But though he believed that India was destined to become

Christian, he retreated practically from the stand which he had taken. As to the outcome of all this, Sir W. M. Young states: "The greater number of his followers either became atheists or fell back into heathen superstitions; the body became divided, and the leader developed strange inconsistencies and indulged in unwarrantable pretensions. Since Keshab Chendar Sen's death the movement has lost its vitality, and the recent census shows hardly any increase in the number of its supporters. The hopes which had been kindled of a large accession to the ranks of Christianity were extinguished; the vision presented to the Christian world of a splendid harvest of first fruits from the educated youth of India has faded away." Nevertheless, the eminent lieutenant governor believes that the Brahmo-Somaj movement has indirectly aided Christian missions in establishing the doctrine of free thought and personal responsibility among the educated youth of India.

STATEMENTS are frequently made that the forces of Islam are most active in Central Africa, and are winning to that faith vast numbers of the population. The British commissioner in Uganda, Colonel Sadler, does not credit this story, and speaking from large acquaintance with Africa he says: "I have had considerable opportunities of becoming acquainted with Mohammedanism, and I say with confidence that as a religion there is very little Mohammedanism in the country, if we except the Soudanese. The spread of Islam, where it does spread in Uganda, is due to the easy mode of life which it permits. Perversions from Christianity to Mohammedanism are almost always due to a desire to be free from the moral restraints which Christianity imposes."

A RECENT number of the *London Times* contains a letter from a Japanese who signs himself "Nippon," in which the writer states that, though not a Christian, he is most tolerant towards Christianity, but wishes to mildly remonstrate against two mistakes that the missionaries in Japan are making in their propagandism. In perfect good temper and kindness of spirit "Nippon" suggests that the missionaries needlessly hinder their cause by objecting to the bowing before the portrait of the emperor, which he says is simply a token of respect and not worship. Their other mistake, he says, is their denial of the right of suicide to soldiers on the battlefield or on the deck of a warship. The condemnation of suicide without regard to circumstances he deems as "intolerant and bound to do violence to Japanese susceptibilities." As to the bowing, we are assured that while there are still many who regard the act as in the nature of idolatry, the opinion is held widely among Christians that it should be considered simply as an act of respect, like the bowing when one meets a friend. As to the moral rightfulness of suicide, we cannot think that the point is regarded by the missionaries as of such magnitude as to call for a crusade on their part. The number of those who desire to die by their own hand cannot be so large as to make it a burning question whether they have a right so to do. But it is interesting to note that these are the two great points concerning which this friendly Japanese criticises Christian missionaries in their efforts to introduce the gospel into Japan.

THE HOME DEPARTMENT

By Cornelius H. Patton, Secretary

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *John 3: 16.*

LET us have the words of this great text before us at the beginning, as we institute this new department in the *Herald*. It underlies all the American Board is doing. The missionaries go out to make known the love of God to a lost world. The Home Department exists in order that they may go out. Ours is the task of furnishing the men and the means. Ours then, also, is the task of making known the love of God. We urge all our workers in this department—secretaries, members of District and Local Committees, pastors, and all our workers—to keep this fact in mind. Never may methods absorb our attention to the exclusion of the spiritual motive. God's love is made known by the gift of Christ, his only begotten Son. For the presenting of this gift to the world he depends upon us. Think of that—the responsibility, the privilege! Suppose one of your dearest friends should ask you to convey a gift to some other friend of his in need, something without which he would suffer intensely—might even die—and you are careless about it, busy with other things, so that the gift is not presented, the want not met. What would you think of yourself? And yet that is precisely our attitude toward God and the needy, perishing world, when we neglect to make known the gift of Christ.

"Over Against the Treasury"

The receipts in the month of December amounted to \$59,906.16, of which \$51,023.81 came from donations and \$8,882.35 from legacies.

This is not as good a statement as we would like to present; not as good a statement as we shall hope and pray for another month; but when you consider that it is made up of some 900 separate donations, counting each contributing organization as one, and that each church donation analyzed covers many conscientious givers, there is cause for profound gratitude. A hurried count of the list shows that during the month of December contributions came from about 520 churches, 292 Sunday schools, seventy-six Young People's Societies, twelve other organizations, and from 140 individuals. While regretting what is not given, let us never forget what is. It is a precious thing to be behind the scenes in the Board Rooms and watch this stream of benevolence as it pours in from every quarter of the land. The eyes grow moist as some letters are read, and the prayer goes up, may God bless these givers. Here are a few scraps from our mail and from callers.

A friend in Florida sends \$15.80, with these words: "I have had an organ in my Sunday school work for years. The doctor says I am threatened with paralysis. My strength has gone so I can't get about much, so I sold the organ. I send the money to you for foreign missions. Please send me a receipt and one of the Board's almanacs for 1905."

From Ohio comes this word: "I have been refused a commission for the work upon grounds that I was unable to change. It is therefore my desire to aid in any way I can. For the past seven years wife and I have

been supporting a native worker in Foochow, instead of going there, as we wished to have done. We would gladly do more, but on account of small salary we are denied that privilege."

A helpful letter was written by an American Missionary Association worker from Tennessee. He is not so busy with his great work for the Mountain Whites that he forgets the needs of the outlying world. He says: "I propose to give six missionary lectures, but O! that we might have some spirit-fired soul traversing these Southern fields to sound the clarion! We never hear a Congregational Secretary. I will contribute ten dollars personally, and of course an offering will be taken in our little church."

The pastor of Berkeley Temple, Boston, drops in to inform us that his church has an absolutely clean record on foreign missions. We at once congratulate him most effusively. He then adds, "It is so clean that there is not a figure in it." This, we find, is not literally true, and sometime we may tell a story of past giving in that church. The point, however, is that they decided to make an offering for the Board in January, and end the recent record of blanks. The pastor urged the promise, "Give and it shall be given unto you." The people decided to take God at his word, although for a number of years they have been struggling to maintain their own work on an exceedingly difficult field. Now, listen. A marvelous thing happened. The very next Sunday after this decision was reached a stranger placed an envelope in the box, bearing these words, "In recognition of the spiritual benefit I have received in Berkeley Temple." Inside were two \$500 bills. The church officers were fairly awed by the gift. It seemed to come directly from God. There was no one else to thank. "Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Here is another instance of the same kind from Dr. Hitchcock, our Secretary at Chicago. Twenty-five years ago a husband and wife, living in Illinois, and having as their sole earthly possession a farm of eighty-one acres, with farmhouse, fruit trees, and several colonies of bees, resolved to devote all their income, beyond living expenses, "to the Lord's work." The favor of God has followed them in a remarkable manner. During that period their gifts, mostly to the American Board, have *exceeded twenty thousand dollars*. One year thirty thousand pounds of honey, all raised on that little farm, were sent to the Chicago market, and from the proceeds \$1,938.32 reached the treasury of the American Board! A few years ago they sold all of the farm except the house and seventeen acres. After correspondence with the District Secretary they decided to turn over the entire proceeds to the American Board, subject to a rate of interest to be paid to them during life. They have not only been able to live from the seventeen acres, but have actually devoted several hundred dollars more to foreign missions, and are at the present time supporting a native preacher in India. God always keeps his promises. Who else will put him to the test?

For those who wish to see the receipts of the Board in tabular form, and to make comparisons with the previous year, we present herewith a statistical table which has been furnished by Treasurer Wiggin.

	December, 1903	December, 1904
Donations	\$49,419.03	\$51,023.81
Legacies	6,873.68	8,882.35
	<hr/> \$56,292.71	<hr/> \$59,906.16
	4 mos., 1903	4 mos., 1904
Donations	\$145,173.73	\$138,913.53
Legacies	30,969.42	23,163.38
	<hr/> \$176,143.15	<hr/> \$162,076.91

Decrease in donations for four months, \$6,260.20; decrease in legacies, \$7,806.04; total decrease, \$14,066.24.

Items on the Home Work

The workers in the Home Department, counting the District and Local Committees, are now an army of several hundred. Gradually we shall become acquainted with one another, and this department in the *Herald* will help in that direction. Without waiting for this, however, let us become united in prayer for one another. Let everything center at the throne of grace. To help on the devotional side of the work, we are issuing from time to time devotional slips or leaflets suitable for keeping in one's Bible. The first one is a Bible marker, giving in illuminated text the Great Command. If you can use a few let us know. Other leaflets will follow.

The Home Secretary feels the need of personal acquaintances and touch with the workers in all parts of the country, and hence has arranged to be absent from the office February 28 to April 22, on a tour in the West, stopping at Cleveland, Chicago, Milwaukee, St. Paul, Minneapolis, Duluth, Spokane, Seattle, Portland, Oakland, San Francisco, Los Angeles, Pasadena, and St. Louis. It is a rapid swing around the circle, but the brethren at each point will have everything in readiness, and it is hoped some good work can be done in the way of completing and vitalizing the reorganization of District and Local Committees.

The Home Secretary's Trip

Activity in the Various Districts

The New England Coöperating Committee, of which Rev. Edward H. Rudd is chairman, have organized for aggressive work. They have decided to take the non-contributing churches as their special field for this year. The Local Committees have been reorganized, and the districts for Massachusetts made to conform with the lines of conferences. Each member of the committee is to become a superintendent for a certain number of local committees, and in this way seek to come in touch with each non-contributing church. When it is remembered that forty-eight per cent of our Congregational churches in the whole country made no contribution to the Board last year, it will be seen what a field this committee has chosen for itself. It may be well for the other District Committees to follow this line of special labor.

The report from the Middle District, Dr. C. C. Creegan, Secretary, indicates a gain over the previous year of \$2,781.43 from the Young People's

Society of Christian Endeavor and Sunday schools. There has been an increase of fifty churches contributing to the work of the Board during the last year as compared with the preceding year. This is most encouraging. A business man in New York, the name we are not at liberty to give, has pledged \$6,000, about one-half of which has been paid, toward our new mission in the Philippines.

It is gratifying to note that nineteen churches in New York, five in New Jersey, and thirty in Connecticut have increased their contributions during the last year as compared with the preceding year from thirty-three per cent all the way to fifty per cent. If a like increase should be made during the present year by one-third of our churches, we would soon have the million dollars which we so greatly need for expanding the work in the foreign fields.

An address of unusual interest, pronounced by some of the leading laymen "the best address on foreign missions ever made in this church," was recently made by Dr. Robert A. Hume in the Tompkins Avenue Church, Brooklyn. Addresses of great acceptance have recently been made in New York and vicinity by Rev. John K. Browne, of Turkey, Rev. Robert Chambers, D.D., also of Turkey, Rev. Charles R. Hager, M.D., of China, and Rev. Edward S. Hume, of India.

In this district, of which Dr. Hitchcock is Secretary, a large committee of business men was organized some months ago in Chicago, to awaken new interest among the churches of the Chicago Association in the work of the American Board. This committee was divided into sub-committees, who first met a few representatives of different churches at a lunch, and there laid plans for a definite presentation of the work among the churches. Much interest was awakened and several churches greatly increased their gifts. Then it began to be felt that the various home societies also had important claims to present, and it was decided to enlarge the scope of the movement so as to include all our denominational benevolences. The work is being vigorously prosecuted, the American Board being given a foremost place. All the Chicago Secretaries meet with the committee at present.

The State Foreign Missionary Committee for Minnesota, of which Mr. George H. Rust is chairman, have organized for aggressive work. They have prepared an attractive letter head of their own, showing also the Boston and Chicago offices of the Board, and have already entered upon personal correspondence with the churches of their state. They are now laying plans for a large conference of business men in one of the Twin Cities. Rev. Frank H. Foster, D.D., pastor at Olivet, Mich., is the energetic president of the Michigan Foreign Missionary Society. He proposes, as soon as arrangements can be made, to coöperate with secretary and missionary in organizing a campaign that shall reach a large number of the leading churches.

This district, Rev. H. Melville Tenney, Secretary, has made notable gains the past year in interest and donations. The Secretary is now arranging for an extended tour among the Oregon churches in February, in connection with pastors and missionaries. A similar trip in Washington last year proved exceedingly valuable.

Special Providences in the Christianization of Hawaii

By Rev. Sereno E. Bishop, D.D., of Honolulu

(Concluded)

WE have already described five of a series of very peculiar events, which successively promoted the Christianization of Hawaii so as to appear as interpositions of the Divine Hand ordering the work. These were: (1) The Delay in the Discovery of Hawaii; (2) The Consolidation of the Government by Kamehameha; (3) The Timely Arrival of the Missionaries; (4) The Abolition of Idolatry at the Death of Kamehameha; and (5) The Removal of King Liholiho. We now have to note as sixth in order a most singular event, which made to disappear suddenly the last formidable element of opposition to the teachings of the missionaries. This was

VI. *The strange removal of Boki.*

Boki was a princely chief of exceptional ability and great force, whose wife, Liliha, was also a princess of strong nature and much fascination. This noble pair had been the chief companions chosen by King Liholiho in his visit to the English court in 1824. After the sudden death of Liholiho and their return home in 1825, their superior intelligence and social experience abroad had secured for Boki, after the death of his great brother Kalanimoku, the highest position in the government under the Regent Kaahumanu. He became the governor of the capital town, Honolulu, with command of the military forces. He was also appointed the kahu or special guardian of the young King Kamehameha III, still a tender lad. Occupying these high positions, Boki's authority and influence were great, and his moral and political attitude grew to the most serious importance.

This personal attitude of Boki rapidly developed into a decided opposition to the influence of the missionaries and of their ardent friend, the Regent Kaahumanu. By 1828, he had become openly allied to the two chief elements of antagonism to the regent and the missionaries. The leading one of these elements was the combination of lewd and intemperate whites, headed by the British and American consuls, in order to break down the new laws against prostitution and drunkenness. The other and allied element of political opposition was that of Catholicism, of which Boki and Liliha made themselves the patrons, in opposition to Kaahumanu. Two Roman Catholic priests, Messrs. Bachelot and Short, had landed at Honolulu in 1827. They were very pious and devoted men, but naturally followed the practice of their church in its deadly and destructive opposition to Protestants. This determined their active political alliance to the anti-missionary party.

Quoting Alexander's succinct account: "Meanwhile Governor Boki continued his course of extravagance, intemperance, and disloyalty. He set up a tavern on the harbor front, the 'Blonde Hotel,' and leased for a distillery a building which Kalanimoku had built for a sugarhouse. To supply

sugar cane for this distillery he leased land in Manoa Valley, but Kaahumanu canceled the lease, and had potatoes planted instead of cane.

"Instigated by the two foreign consuls, he plotted to destroy Kaahumanu, and supplant her as regent. In pursuance of this design, he sounded nearly every high chief in the country without success, and labored in vain to shake the young king's attachment to the queen regent. About the beginning of 1829, he collected armed men at Waikiki, and civil war seemed imminent, when Kekuanaoa, his fellow-voyager to England, boldly went alone to his camp and dissuaded him from his mad designs."

A very evil additional work of Boki was his misuse of his official influence over the young king to initiate him into the governor's own intemperate indulgences, the beginning of habits which became the chief curse of Kauikeaouli's life.

Meantime the Governor became deeply involved in debt. And in November, 1829, the visit of the United States warship *Vincennes*, which strongly supported the laws of Kaahumanu and the influence of the missionaries, added to Boki's discouragement.

Just about this juncture, Boki made a great and rash move. The great source of money in Hawaii, sandalwood, had become nearly exterminated. Hearing of an island in the South Pacific which abounded in the precious wood, Boki hastily manned the king's brig *Kamehameha* and the *Becket*, the one with 300, the other with 179 men, including nearly the whole company of opposers which he had collected. On December 2, 1829, they sailed, "touching at the island of Rotuma, where Boki remained four days, and took on board a large number of natives to assist in cutting sandalwood. The *Becket* lay there ten days longer, and then followed on her way to their destination, which was Eromango in the New Hebrides.

"Nothing more was ever seen or heard of Boki's vessel, the *Kamehameha*, and her fate is still a mystery." The *Becket* lost most of her people by disease and hostile savages, and reached Honolulu after eight months' absence with only twenty survivors. Thus suddenly and mysteriously perished the most dangerous opponent of the gospel in Hawaii.

Liliha continued the opposition of her lost husband. She became the sole chiefish patron of the Catholics during the succeeding years, but her influence upon the nation was nugatory. The work of teaching, printing, and preaching the gospel went forward with accelerating power, and the knowledge of Christ took deep roots in the hearts of the people. The first completed copy of the New Testament in the Hawaiian tongue was bound just in time to be placed in the hands of the dying Regent Kaahumanu in May, 1832. It is one of the present writer's early memories, at the age of five, to have seen that grand woman in her parting hour in Manoa Valley. She left her dear Hawaii already well secured to Christ.

VII. *The Pentecostal Revival of 1837-38.*

We have now to note the seventh and last of that remarkable series of events which successively contributed to the rapid and early conquest of the Hawaiian nation by the gospel of Christ, and determined the permanent

occupation of this central island group by that gospel, making it a Christian land.

After the singular removal in November, 1829, of the last formidable element of opposition by the strange disappearance of Governor Boki, the

HAWAIIANS EATING POI



work of evangelization and education rapidly progressed among the very receptive people under the fostering support of Queen Kaahumanu and her fellow-chiefs. Added to the vigorous agencies of preaching and publishing was in 1831 supplied a high school for natives at Lahainaluna, where for

forty-five years youth were trained in their own tongue in a higher literary education. Many of these in a few years went forth to become efficient instructors in the common schools, and some of them to be preachers of the gospel.

During the next seven years, large reinforcements came from home to swell the ranks of the earlier missionaries, including such notable names as Alexander, Armstrong, Lyons, Dibble, Baldwin, Lowell Smith, and Coan. A great campaign was in progress, and the home churches kept the ranks filled with men of power and ardor to support the veterans Bingham, Thurston, Richards, and others.

Churches were organized throughout the group, and numbers of promising and earnest converts were baptized and admitted to church fellowship. Up to 1837, the total number of admissions to the church during twelve years had been 1,131. But during the three succeeding years, such was the marvelous outpouring of divine power that 19,773 were added, or nearly one-sixth of the entire population, while a majority of the adults were unreliable though enthusiastic candidates for church fellowship. The whole nation seemed to press in one body into the fold of the Lord. Enormous congregations everywhere gathered to hang in deep emotion upon the words of the preachers. The entire population for over a year were stirred to their depths.

The result of this mighty revival was overwhelming upon the national belief and character. Hawaii became at once a thoroughly Christian nation, completely converted from its decrepit and infecting heathenism to an ardent and devout loyalty to the gospel of the Redeemer. Practically for a whole generation the old vile heathenism remained submerged, and the whole community lived under a preponderant ascendancy of Christian faith and Christian ethics, however imperfectly the latter were practiced in their lives.

This vital regeneration in the hearts of the people began at once to bear fruit in their political life. Under the earnest leadership of king and chiefs, civilized Christian law began to take shape. Free and just government at once began to displace what had been arbitrary and oppressive. A liberal parliamentary constitution became established and developed during the succeeding ten years. Courts became fully organized. Lands were assigned in fee simple to both chiefs and common people. Justice and security displaced oppression and despotism.

Thus in ten years after the great Pentecostal regeneration of the Hawaiian nation, a full Christian civilization had taken completed form, resulting in the complete recognition by the Great Powers of the Hawaiian kingdom as an independent nation. And in less than thirty years from the first inception of missionary labor there stood, strongly planted in this mid-Pacific, a thoroughly Christian state, in the forefront of the great American Christian civilization which was beginning to occupy in force the Pacific coast and confront the vast Asiatic empires of Japan and China. On Hawaii a point of priceless strategic value had, by special divine mercy, been occupied in advance to represent to the commerce of the Orient that enlightened American Christianity.

Solitary but central in this vast Pacific, Hawaii stands a bright representative of American Christianity, civilization, and political life, to confront the mighty Orient with those new elements of Occidental life. May we not discern beyond a doubt how Hawaii was specially reserved by a great divine purpose, protected and nourished so as in the ripeness of time to fulfill this grand object? The mission of Hawaii on this western boundary of Christendom is indeed a noble and conspicuous one. A lofty inspiration here lends itself to the Lord's people to fulfill a worthy destiny.



Triennial Statement of the American Board to the National Council of Congregational Churches

By Secretary James L. Barton, D.D.

THE three years covered by this report of the American Board have been years of prosperity and growth, not only in the work at home, but over all the fields of the Board in its twenty missions. From nearly every one of its missions there have come notes of substantial advance. The receipts of the Board at home have been for the three years covered by this report as follows: in 1902, \$845,106; in 1903, \$740,777; in 1904, \$725,315; a total of \$2,311,198, or an annual average of \$770,399 as against an average for the preceding three years of \$693,175. The large receipts for 1902 were caused by the payment of a debt of over \$100,000.

The apparent decrease in the receipts has been due to a falling off of the legacies during these three years. There has been a steady growth in the receipts from the living. In 1902 the receipts from legacies were \$174,438; in 1903, \$122,049; while in 1904 they were \$100,984. Of the sum above reported as the total receipts of the Board for the three years under review, there were received from the three Woman's Boards, in 1902, \$182,034; in 1903, \$184,229; and in 1904, \$166,269. This money for the Woman's Boards is raised by the three organizations in Boston, Chicago, and San Francisco, and is used for the special work among the women and children in the mission fields.

CHANGES AT HOME

During the period here reported the Home Secretary, Rev. Charles H. Daniels, D.D., resigned, and Rev. Cornelius H. Patton, D.D., has been appointed in his place. A new Assistant Secretary, Mr. Harry Wade Hicks, has been appointed to take charge of a new department for young people, created two years ago by the Prudential Committee. The district office of the American Board on the Pacific coast has been placed on the same basis as the offices in New York and Chicago, and Rev. H. Melville Tenney has been appointed Secretary in charge.

The various cooperating committees, consisting of Corporate Members and others connected with the four offices of the Board, have been strengthened and their work better organized. Besides these, district committees

have been formed in various parts of the country, through whom the coöperating committees and the Home and District Secretaries reach the pastors and churches of the country.

During these years 115 new missionaries have been appointed and sent to their respective fields. Of this number thirty-nine were men and seventy-six were women. Among the latter are included both the wives and the single women, the latter supported by the various Woman's Boards.

EXTERNAL CONDITIONS ABROAD

Many and important changes have taken place in the work abroad during this period. At the time of the last report the Shansi and North

China Missions were just recovering from the severe blow dealt them by the Boxer uprising. Reconstruction began at once. The indemnity (the amount of which was settled by a commission appointed from Washington) for the loss of mission property began soon to be paid by China in quarterly payments. As this money was received by the Board, rebuilding of the mission premises in different parts of the empire was begun, and we are now able to report that in nearly every instance the missions are better equipped with buildings, and the work is going on in all departments in some respects with more vigor and strength, than before the uprising.

Many of the Chinese were impressed by the constancy and endurance of the Christians under persecution, and are now inquiring about that religion which could make their own fellow-citizens endure with fortitude what the Christians have endured. The sale of Bibles has greatly increased, and in nearly every instance the losses by death have been more than made good by accessions to the churches from the living. Without question the mission work in China is in a more encouraging condition, and in a position to make a stronger and more rapid advance than ever before.

During the last year the conditions in Japan have been rendered abnormal because of the war with Russia. The attention of the people has been

Japan absorbed by national questions, and financial conditions have been burdensome on account of increased taxation and war prices; but

instead of hindering the work, the war has opened new avenues of approach to the Japanese, and has developed fiber in the Christian character and revealed the power of the Christian faith. As the war progressed the hospitals have been filled with the wounded and sick soldiers. This has afforded a large opportunity for the Christian missionary as well as Japanese Christian workers. These have all been accessible to the Christian worker. Much literature has been given to the soldiers on their way to the field as well as in the hospitals. Multitudes of instances show what a comfort this has been to these men at a most critical period in their lives. For nearly one-half of the period covered by this report some twenty denominations working in Japan have united in a direct evangelistic effort covering a large part of the empire—an example of Christian coöperation scarcely paralleled in Christian history.

The difficulties in Macedonia, which became acute soon after the previous report, quieted down after reaching a stage amounting almost to open war between bands of Bulgarian insurgents and Turkish troops; these **Turkey** left behind them a condition of destitution and distress which was equaled only by the Armenian massacres of several years ago. The missionaries gave themselves at once to the distribution of relief, made possible by the contributions from England and America. At the present time the whole eastern part of the Turkish empire is far from being in a restful and quiet mood, owing to revolutionary bands forming on the Russian side of the line and which come into collision with Turkish troops on the Turkish side. In the meantime this Christian work has attracted the attention, not only of those who receive the relief sent from this country and from England, but of all classes of people who witness what Christianity does for the people in distress. It has been to them an impressive illustration of Christian brotherhood.

The Board has entered upon work in the Philippine Islands after full conference with other mission boards which had already begun work in our new possessions. It seemed to all that the island of **The Pacific Islands** Mindanao should be regarded as the special field of the American Board, and a missionary and his wife are there now representing this Board and planning for the new work. The island of Guam in Micronesia, also under our flag, has been occupied and mission work established. Thus two fields were opened with funds especially given for this purpose.

During the last year the Board's work in the Hawaiian Islands has been passed entirely over to the Hawaiian Evangelical Association. While the **Hawaiian Islands** American Board has not carried on work in detail during the last few years in the islands, it had been making appropriations for the support of some parts of the work which were under the supervision and direction of the above named Association. By mutual agreement, however, the Board has transferred to this Association the title to most of its real estate in the islands, with the understanding that hereafter the Christians of the islands will care for their own work, regarding it as a home mission field. At the same time these churches are pledging their support to the American Board for the conduct of its work. Effort is made to secure a contribution from every church at least once a year for the general work of the Board.

In the other fields of the Board no very marked changes have taken place during this triennium calling for comment in this brief statement.

DEPUTATIONS

During the period under review, a deputation which was sent to India and Ceylon in the spring of 1901 completed its work and made report to its constituency. In 1903 a deputation was sent to the Zulu and East African Missions of the Board, which has since returned and made full report. The American Board is fully committed to the plan of sending occasional

deputations to its mission fields, and the results of the recent deputations to India and Africa confirm the Prudential Committee and the Board in the value of such visitations. These are valuable not only to the missions themselves, but furnish the Prudential Committee and the constituency at home with a fund of necessary information which could be obtained in no other way.

INTERNAL GROWTH ABROAD

In spite of the financial reduction which has been forced upon the Board because of the lack of adequate means to carry on its work in all departments, the three years reviewed show most substantial growth. This growth is beyond what could naturally be expected under the circumstances. In 1902 there were added to the 524 mission churches, on confession of faith, 5,609 new members. In 1903, to 535 churches were added 5,902 new members; and last year, 1904, to 557 churches were added 5,640 members, making the total new members added to the mission churches on confession of faith during these three years 17,151. This indicates unusual activity along evangelistic lines. The additions have been larger in India, in some of the districts of China, and in the Micronesian Islands; while in Japan, owing to the special evangelistic efforts made during the period covered, there have been many new people brought into the church and widespread interest created in Christianity.

To revert again to statistics of growth during these three years, the number of missionaries has been raised from 544 to 570, the increase being largely in the number of women, who are supported by the Woman's Boards. The native Christian workers, upon whom so much depends, and who must always be the direct evangelizing agency in every mission field, have increased from 3,483 three years ago to 4,185 now, showing an addition of nearly seven hundred trained native Christian workers who are connected with our missionary body, and are developing the work in every department abroad. The native church membership, which was 50,892 three years ago, has increased to 61,178, and the number of churches has increased from 524 to 557. The number of pupils in connection with the Board schools and the higher institutions of learning was 62,188 three years ago, but has become now 70,484, showing an increase of 8,200 during the period.

Perhaps the most substantial and encouraging line of growth which we are able to report is revealed in the increasing amount which the native Christians themselves give for the support of their own religious and educational institutions. The amount given by the natives four years ago for this purpose was \$147,879. This large sum has risen to \$178,765. Whenever these sums are mentioned, it must be remembered that they are given in countries where the daily wage of the common laborer does not exceed an average of twenty cents, and where women practically have no money to give, and where no small part of the church membership is composed of students who have no earning capacity. These figures show that the development of the work of the American Board has been intensive rather than extensive. The number of mission stations remains the same. There has been a slight

increase in the number of outstations, that is, places where Christian work is carried on by native workers; this increase, however, is only seventy-two. During this period the missionaries and native workers have endeavored to strengthen the native churches already organized, build up the schools already formed, and make them the most efficient possible.

DEPARTMENTS OF THE WORK ABROAD

The missionaries on the field and the Prudential Committee and officers at home are more and more recognizing the value and importance of the work of the various departments of missionary operation, and the necessity of organizing those departments so as to give them the greatest efficiency and produce the largest results. This does not signify that these various departments have not hitherto been recognized and the value of their work appreciated. It has not, however, been the custom hitherto to classify the work as in departments. During these three years this has been attempted, but the plan has not yet been carried out in full. The departments upon which emphasis is placed are Evangelistic, Educational, Literary, Medical, and Industrial.

1. *Evangelistic Work.*—This must always be considered as fundamental to all. For the furtherance of this department every other department exists. The endeavor in evangelistic work is not only to reach individuals and bring them to a personal knowledge of Jesus Christ, but to organize the individuals thus brought out from their old society into a new Christian society which shall be eminently Christian in all its parts and shall exercise a potent influence in the community where it exists.

It can readily be seen that in order to accomplish this, all the other departments of work mentioned must be sustained; the conduct of direct evangelistic work, the employment of native evangelists, the preaching of the Word, the publication of Christian literature and its distribution, the education of native workers, have all had a prominent place, and each phase of effort has contributed to the results already reported. The missionaries have not relaxed effort in their endeavor to lead the native Christian institutions, including every phase of work, to become self-supporting, self-governing, and self-propagating. Encouragement has been given to native missionary organizations which have been formed for the extension of Christianity among their own people at the hands of the natives.

We would say that the evangelistic work of the three years has been characterized by unusual additions to the churches, more united effort, the larger success of self-support of the native institutions, greater emphasis placed upon the native Christian worker and his training, and unusual activities in the line of church erection, with funds, in every instance, from sources outside the regular appropriations of the Board.

2. *Educational Work.*—According to statistics already given, there has been a marked advance in the work of education. Emphasis in India and Japan has been laid on the kindergarten. Village schools have been pressed as containing the point of contact with the unreached masses. The work of

high schools and boarding schools in all our mission fields has been strengthened, as places of unusual influence in shaping character and directing young men and women into their future work. Three new colleges have been added to the fifteen reported three years ago. Two, the International College for Young Men at Smyrna and the Foochow Girls' College at Foochow, China, are the result of the development of high schools. St. Paul's Institute at Tarsus, incorporated under a separate board of its own in New York, has been transferred to the Prudential Committee, together with all the endowment funds and with the plant. The fourteen theological seminaries under the Board have pressed their work, realizing the supreme importance of raising up an able and efficient native evangelizing force. The standards in the courses of instruction have been raised. It is the feeling that the permanency of the work of the Board in all these foreign countries depends in great measure upon the proper training of native Christian workers.

3. *Literary Work.*—No particular change has been made in the publication work of the various missions in this period. It is in order, however, to state that there has been a continual advance, with increasing opportunity for still larger growth were funds sufficient for the purpose. Bible revision is taking place in India, Bulgaria, and China, made necessary by changes in the spoken vernacular.

4. *Medical Work.*—Several new hospitals have been added to those reported three years ago. The new Woman's Hospital at Ahmednagar, India, recently opened, is one of the finest hospital buildings in India. A new hospital was opened at Van, Eastern Turkey, erected by funds contributed entirely from sources outside the Board. Other institutions of the kind have widened their scope by the addition of nurses and by the opening of nurses' training schools.

5. *Industrial Work.*—There is probably no department of the Board which has come more rapidly to the front than the industrial work connected with the various educational institutions in Turkey, Bulgaria, India, Ceylon, Africa, and Mexico. This work has lately developed through the necessity of caring for a large number of Armenian and Indian orphans. The missionaries have become impressed with the educative value of industrial instruction and practice. The industries taught are of inestimable value to the Christian society which is developing in all the fields of the Board, and they afford opportunity for native students to earn in whole or in part the cost of their education. Missionary experience reveals the fact that students who have thus worked their way through school have stronger moral fiber than those who have been largely supported through their education. The tendency of the mission in which industrial work has been inaugurated is to give it more importance, and to make it more and more an integral and important part of the whole educational system.

SUMMARY

In conclusion the following five points might be considered as summing up the three years' work abroad:—

1. The work has been deepened and strengthened in every department, not by way of outward expansion, but by internal development and growth.
2. Native resources both of money and men have been enlarged and put into active operation all over the mission fields.
3. The value of occasional deputations from the Prudential Committee to the mission fields has been fully demonstrated.
4. A larger and more widespread appreciation of the place of education in the work of permanent evangelization has been secured, together with
5. An increasing appreciation of the place of industrial work in connection with the general educational system of the American Board.

The following four points will perhaps best characterize the work at home in the same period:—

1. A practical realization of the necessity of reaching the young people in the churches and Endeavor Societies with missionary instruction.
2. The preparation of a better and more attractive mission literature for circulation among all classes.
3. The gathering of the work abroad into departments and the presentation of these various departments to the constituency of the Board at home.
4. The organizing of coöperating and district committees, and the use of these organizations in bringing the work and claims of the foreign missionary fields directly to the churches.



A LUXURIOUS provision for ourselves, even though it be in spiritual lines, will not insure spiritual growth. There is such a thing as "fullness of bread"

which hinders activity and is opposed to good health. There **First Things First** are Christians who seek to minister to their own gratification in religious affairs in ways which do not minister to their spiritual development. They are spiritual dyspeptics, and "their souls can neither mount nor fly." Some food that they might call coarser, with a vigorous use of the strength which this food would give them, would make them more stalwart Christians. A missionary in China writes, in view of what she sees in the papers, "I gather that elaborate architecture and grand, new organs appeal to present-day Christians more than anything else." And she adds: "Will not angels weep when the organs are formally 'opened' and the crowds rise to sing

"All people that on earth do dwell,
Sing to the Lord with cheerful voice?"

How can they sing to Him of whom they have not heard? How can they hear without a preacher, and how can they preach except they be sent? When will the church make spreading the good news their *first* duty?"

DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION

A Call to Action

THE Shao-wu station of the Foochow Mission in China employed during 1904 a total of seventy-one native workers. The amount of money required by the American Board, in addition to what is supplied by the Woman's Boards, for the support of these workers and their work is nearly two thousand dollars.

The sum is open for subscription by the Station Plan of \$30 shares. The stock is especially offered to Endeavor Societies and Sunday schools that were not enrolled as contributors to the American Board during 1904. A certificate of stock is being prepared for contributors, suitable for framing, and while this certificate will be issued only to the societies, Sunday schools, and individuals who contribute a full share, the quarterly letters from the correspondent of the Young People's Department in the Shao-wu station will be sent, with other literature, to all who subscribe \$10 or more.

A great work in this station calls for aid from the young people at home. There are 1,000,000 people in the field, for whose Christian instruction our six missionaries and their seventy-one native workers are

responsible. They carry on regular work in seventy-seven different outstations. There are twenty churches, two boarding schools, a theological seminary, and twenty-one day schools. It is doubtful if there is anywhere among the ninety-eight stations of the American Board a station promising to bear more fruitage in the lives of its people. What is desired now is sixty or more Endeavor Societies and Sunday schools as *new contributors*, to take up this stock. As soon as it is subscribed, a station in India will be opened in the same way.

This plan is definite, practicable, and worthy of most prompt support by Congregational young people. Many indications show an approaching denominational pride in supporting our young missionaries, both native and foreign. The correspondent for Shao-wu, Rev. C. L. Storrs, Jr., sailed for China in October last. His first letter is ready for mailing. Undoubtedly his next will describe his thrilling trip up the Min River by boat from Foochow to Shao-wu.

The Young People's Department will send full information on application from officers of Endeavor Societies and Sunday schools.

An Evening in the Sunrise Kingdom

By Mrs. C. J. Hawkins, Spencer, Mass.

THE first thing necessary in planning for a social of any kind is a good committee. Then after the plans for the social have been discussed, the invitations must be sent out.

For a Japanese social, a variety of attractive ways suggest themselves at once. The invitations may be written on red paper with white ink. Write them in Japanese style, that is, down

the page, beginning at the right, instead of writing across the page as we do. If preferred, they may be written on white paper with red ink, or on the back of a Japanese flag. This flag can be made very easily with white paper, rectangular, with a red disk pasted in the center. In any large city tiny Japanese parasols, lanterns, fans, and dolls may be purchased for a cent apiece, and the

invitations may be attached to these. But in a small town or village, one's inventive genius must be brought into play. Lanterns can be very easily made out of colored papers, in which the invitations may be placed. Cut the paper three inches long by two inches wide, fold on its longest axis; then holding the paper with the folded edge to the bottom, cut with scissors from the bottom in narrow strips within an eighth of an inch from the top, leaving a narrow margin on each side. Open the paper, and with a toothpick (much better for small work than a brush) and a speck of paste fasten the two shorter edges together. Cut a tiny strip of paper for the handle, paste it on, and the lantern is done—nothing more or less than a plaything of our childhood, a thing that nearly every mother or kindergarten teaches her children to make. Write invitation on thin paper and place in the lantern.

The following invitation has been used: "You are most cordially invited to a Japanese social to be held by the Young Woman's Mission Club at the Parsonage, December the twenty-first, nineteen hundred and four. Please wear a Japanese kimono, if convenient, and bring a cushion."

After the invitations are sent the house must be decorated, and no country offers a greater variety of attractive features for this purpose than Japan. The way in which one house was decorated for a Japanese social may prove suggestive. The principal decorations were in the two sitting rooms, which were separated by folding doors. This large doorway at once suggested to the imagination of the decorators a "torii," or Japanese gateway. They at once pulled down the two portières between the rooms, leaving only the curtain pole, from which they suspended five Japanese lanterns. Over this they stretched three yards of Japanese crêpe paper of a brilliant red hue. Then every piece of furniture that could be easily moved was taken out.

The two sitting rooms, after being despoiled of their furniture, looked bare enough for the typical Japanese home, but the work of decorating had only begun. A large couch was pushed across the corner of the further sitting room, a large chair placed in the space behind, covered with a steamer rug and piled with cushions, until the effect was that of a large cosy corner. Not satisfied with these results, the curtains that served as portières were brought into use. A long pole, a simple, unadorned clothes pole, was laid across the tops of two windows, one on each side of the couch, and the curtains draped over it. Three lanterns were suspended from the pole in front, and over the part that was still visible was stretched a piece of yellow Japanese crêpe paper. Close to this cosy corner was a small bookcase that had been left in the room. On this was placed a screen on which three Japanese ladies stood out in bold relief. This was used as an advertisement in one of our stores, and was loaned for the occasion. Placed on the bookcase with a Roman scarf in front, the effect was almost startling.

The front sitting room was made to represent a Japanese tea garden. In place of the pictures on the wall, there were hung strips of straw matting and odd looking paper, Japanese sofa pillow tops, and Japanese curios. In a corner of the room was a mammoth Japanese umbrella, from the points of which Japanese lanterns were suspended. It was so large that it was a problem how it should be held in place, until one bright mind suggested a *costumer*, which was immediately sought and found admirably suited to the case in hand. A few seats were placed under the umbrella. In another corner was placed a large Japanese screen. Japanese lanterns and parasols were hung from all the chandeliers, and Japanese fans were placed on the mantelpiece. Lounging cushions were placed on the floor, so that if the Japanese custom of sitting on the floor proved

too tiresome, relief could speedily be found. Cherry trees in full bloom were in evidence in every room of the house, and added much to the attractive appearance. The blossoms were made of pink tissue paper and wired to the branches of little trees. Joss sticks were burned during the evening, so that an "Oriental odor" permeated the rooms.

As the guests arrived in their quaint Oriental robes, and roamed about the rooms under the soft, red light, the effect was very beautiful. A short program had been prepared, as the committee wished not only to charm the eye, but appeal to the heart and intellect as well; to arouse not only an admiration for a beauty-loving people, but to stimulate a deeper interest in the people. One of the members of the club gave a short sketch of the life of Samuel R. Brown, a pioneer missionary to Japan. Short Japanese stories were told, and a number of Japanese jingles, published in *The Churchman*, were sung during the evening. A pleasant feature was the introduction of a number of our missionaries in Japan, who are being impersonated by the young women at every regular club meeting, while "Sunrise in the Sunrise Kingdom" is being studied. These young women wore pictures of the missionaries impersonated, and in this way those present had an opportunity to see as well as hear from a few of the Board's missionaries. As they were introduced, some

little fact of interest was mentioned concerning them, some relationship told, that made them seem more real. These facts were sent by the American Board.

Two young women in Japanese costume, impersonating two missionaries, then explained and illustrated points of Japanese etiquette and customs, which the company were then told to imitate. A general good time followed.

Refreshments were served, but they were very simple. About fifteen wooden boxes, eight to ten inches high, had been covered with wall paper of different colors to represent Japanese tables. These were placed about the rooms, and a small Japanese teapot placed on each box. Four sat at a table, and were served to tea (the leaves were placed in the cup and boiling water poured over them), tiny fancy crackers, salted peanuts, and ginger cut into small pieces. The sweets were served on small pieces of white paper, and the guests were told to take what was left home in their sleeves, which are the pockets of Japanese gowns.

The banjo could be used for accompaniments for songs, as the Japanese instrument, the "samisen," has many similarities.

Many suggestions for missionary socials can be found in Miss Belle Brain's two invaluable books, "Fuel for Missionary Fires" and "Fifty Missionary Programs."



Foochow's Reception of a Young Missionary

By George M. Newell

FOOCHOW, CHINA,
November 26, 1904.

MY DEAR CO-LABORERS:

We reached Foochow at last on November 22, when we steamed into Foochow Harbor and added our support to the American Board Mission here. On October 25, 1904, I left San Francisco with the finest crowd

of people that ever sailed the sea, about thirty-five missionaries among the hundred and fifty cabin passengers, mostly young people, and you may well believe we had a jolly trip. "Pit," "Flinch," "Shuffle Board," and "Checkers" formed the chief amusements, with an occasional turn at "Jenkins Up" and "Speculation." Our hearts burned within us as we

talked together, because we were all moved by the same impulse, the love of Christ.

I was very fortunate in having for my roommate, as far as Honolulu, Dr. Hiram Bingham, of *Morning Star* fame, and the third oldest missionary of the American Board. I had five delightful days of that experience called seasickness. (I never realized before how much I really had in me.)

At Japan I took the "overland" trip from Yokohama to Kobe, spending three days visiting Tokyo, Kyoto, and Kobe. Saw many old and interesting temples. About a hundred priests were moaning and bowing their heads to the floor, in one temple, before a wooden idol of hideous shape. 'Twas interesting, but sad. Japan is a great change from America, yet I think the contrast between China and Japan is even greater. I wish I could give you some idea of my feelings coming through the streets for the first time. We were met by a goodly company of missionaries, and soon were seated in our "sedan" chairs and on the shoulders of a couple of coolies. Then away we went for a couple of miles through the city. I do not say through the streets. There are no streets, but paths between the houses. We went along on the level for a few rods, then up a flight of stone steps, then down again, kicking a pig out of the way here and fighting with other coolies there. And such a sea of faces! Imagine a long, narrow path four feet wide, lined on both sides with old woodsheds, here and there a hot fire burning in a rock which served as kitchen stove, furnace, and oven all in one—the dinner boiling on top (dinner of cabbage and onions, I should judge)—this path jammed full of struggling humanity and other struggling things not human.

Fifty years ago Mr. Hartwell, who is still with us as a missionary, passed through these same streets and was hailed as "foreign devil." No such thing greeted us, but on the contrary, as we neared the compound,

the Chinamen we met bowed and smilingly said, "*Bing-ang*," meaning "peace," the Christians' greeting out here.

About halfway through the city we were met by the "upper-class men" from the college, and were escorted in with truly Chinese pomp and show. Firecrackers were not scarce that day. I seemed to be the center of attraction because I was a new teacher for them. Then on arrival within the compound the boys all lined up, from the seniors down to the beginners; then we had to pass down the line on an inspection tour and say, "*Bing-ang*."

I wish I could have taken you into chapel with me the first evening at college prayer meeting. You can never understand what an inspiration it is to look into the faces of those hundred and fifty young men. They are every whit as bright and intelligent looking as any set of school boys in America. We had fine singing at Mt. Hermon, but the fellows there never sung with more earnestness and power than my boys here. And when I realize that I am placed here, as I feel I am, by God, to represent Jesus Christ, to lead the men to a deeper knowledge of him, it almost makes me tremble. I do hope you all realize how much I need your prayers in undertaking this work.

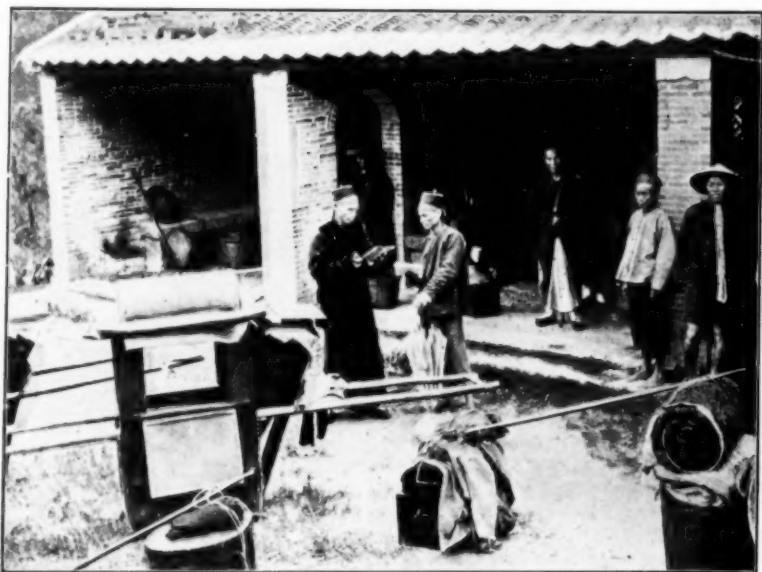
Thanksgiving Day the missionaries, or twenty-eight of them, met at the house of President Peet and had dinner together. We had a happy time and a very helpful little prayer meeting later in the afternoon. There were two things prominent in the minds of all for which to be thankful. One, the safe arrival of the three new missionaries, one lady for the Woman's College, Mr. Storrs for Shao-wu, and myself (I have been called the "myth," because they have tried to get some one for my position for three years); and the other, thanksgiving for the wonderful revival they have just had here, the greatest awakening in the history of the mission. I may write more of this at another time, when I know more about it.

A STORY FROM CHINA

The Zealous Colporter

By Rev. C. R. Hager, M.D., of Hong Kong

ONE of the effective ways of evangelizing the Chinese is by means of religious tracts and portions of the New Testament. Many a Christian Chinese dates his interest in divine things to the simple tract that was put into his hands by a colporter. No human tongue can tell how much good has been done by some of these simple stories which compare the heathen faith with that of the simple gospel narrative. How often have I heard a



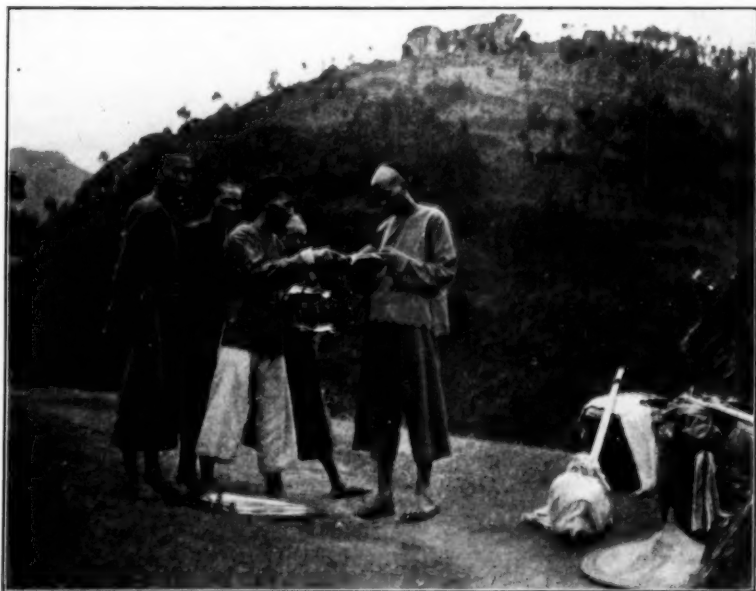
CHÜN YEE SELLING TRACTS AT A WAYSIDE INN

convert say, "My first interest in Christianity was aroused through reading the 'Temple Keeper,' a story of a dialogue between a Christian preacher and an idol temple keeper.

I want to tell of one of our colporters, Chün Yee, who was converted to Christ in the year 1899. So strong was the opposition near his home to his becoming a Christian, that he went nearly eighteen miles to be baptized. Chün Yee, or "Preaching Righteousness," as the name signifies, like nearly all his countrymen, was married, and his wife was most bitterly opposed to anything that savored of the "foreign devil's religion," while the mother

could not tolerate the idea of having her son become one of those hated Christians whom every one despised, and who never worshiped at the tombs of their ancestors. But none of these things moved our earnest and devoted "Preacher of Righteousness." He had set his face heavenward and away from China's idolatry and superstition. One of his children sickened and died, and then both his mother and his wife pointed the finger of scorn at him, saying, "This is the result of your worshiping the foreign devil's God." But this only led our young convert still closer to the heart of the gospel.

On one occasion the doting mother heard how another Chinese mother prevented her son from going to our mission chapel, and she determined to



CHÜN YEE SELLING BOOKS ON THE MOUNTAIN SIDE

try the same experiment. She had been told by a neighboring woman that when her own boy visited the hated Jesus chapel she threatened to cut off his cue with the scissors, and this frightened the young man so much that he never ventured near the chapel again. Chün Yee's mother determined to see what effect such a threat would have upon her boy, secretly hoping that this might convince him of his errors and bring him back to the fold of China's gods. So she got her scissors and approached her wayward son with these words, "Now, if you do not stop going to that foreign devil's chapel, I am going to cut off your cue." But she had not considered what power possessed the soul of her son as he smilingly turned toward her, holding his cue in one hand, and saying, "Cut it off!" She thought to frighten him, and

here he was ready to have his cue cut off! Horror upon horrors! She was not going to disgrace herself by making her boy any more a foreigner than he already was. And so she put away the scissors, saying: "It is no use; he has swallowed some of that Jesus medicine and nothing can cure him now. He is lost to me, and when I die he will not come and bring me food nor worship at my grave!"

Then she burst into tears and cursed the foreigner for ever coming into their midst and leading her son away from China's faith. In her frenzy she even cursed her son to the lowest hell, and declared that he was no longer her offspring. During all this storm of rage, which Chinese women know so well how to express, Chün Yee was very quiet, and bore all the abuse



CROSSING RIVER IN A FERRY BOAT, SOUTH CHINA

heaped upon him with patience. Day by day he grew more gentle, until even his mother and wife came to the conclusion that perhaps the religion of Jesus was not so bad as some had said, for Chün Yee was more kind, never cursed, did not smoke opium, nor did he ever visit the gaming table.

About this time he was employed as a colporter, and went here and there to distribute the Word of God. Wherever he went he preached Jesus, for was not his name "Preaching Righteousness?" Jesus had now become his righteousness, in whom he believed and trusted. "How bold he is," said a Christian of long standing. "He is not afraid to tell men of their sins." On one occasion I heard him say to a graduate of the first degree who had recently become a Christian: "You must study the Bible more, and then you will be able to instruct others. Your knowledge of the classics is not sufficient to help you to lead others to Christ, but the Bible will teach you what

to say." He never had the advantages of even a good Chinese education, but he was prepared to teach even the *literati* as to their duty towards God.

In this way Chün Yee has been serving God for five years, and often walks thirty miles a day. He visits all the stations of the South China Mission, distributing his books during the day and preaching the gospel at night on the roadside, in mountain fastnesses, or in wayside inns; everywhere he has only one story and one message, and that is Jesus and his love. On one occasion I was so wearied in crossing a high mountain that I lay down exhausted, when he came to my side with his fan to cool my temples and fan back to life my fainting energies. When I uttered a note of discouragement that I could not endure this strenuous life any longer, he replied, "The Lord will give you strength and enable you to complete your journey." So the missionary was taught by his convert, and found once more that Christianity



DR. HAGER'S PREACHERS, SOUTH CHINA

bears the same fruit in China as it does in the more favored Christian lands. Whenever a difficult journey is to be made, Chün Yee is selected, and no murmur ever crossed his lips because of the mountains to be crossed and the rivers to be forded, and the missionaries always find in him an earnest, faithful helper. He is an inspiration to the preachers and Christians; and if he finds that some Christians are not leading an upright Christian life, he is sure to plead with them to mend their evil ways. In this way he is spending his strength for the Master, an earnest worker and a faithful supporter of the Christian church. Surely missions are not a failure, as some would have us believe, but the gospel is able to save even the heathen Chinese and to bring that great multitude of people to the feet of Jesus. May God hasten the time when the reverence now paid to Confucius shall be transferred to Jesus and the Chinese will sing of Jesus as they did once of Confucius:—

Jesus, O Jesus, how great is our Jesus!
Before Jesus, there never was a Jesus;
After Jesus, there will be none like him.
Jesus, O Jesus, how great is our Jesus!

Letters from the Missions

Foochow Mission

REVIVAL IN FOOCHOW COLLEGE

UNDER date of November 10 Mr. Peet sends joyful news:—

"There is not much time for writing, but I want to let you know by the first steamer of the wonderful work of grace that is going on in our beloved college. We have had a precious 'reviving again' through the labors of Rev. Mr. Franson. The work of the Prayer Union for the past year is bearing fruit. The meetings for the students in our city station have been held since Saturday, November 5, and tonight is the last meeting here.

"At the first meeting many arose desiring prayer. The next two meetings only a few arose at each meeting; but last night the Spirit of God moved upon this great body of students, and about fifty arose, among them our choice young men, those who have been with us for five, six, seven, and eight years—men who know the truth, for whom much prayer has been offered, and on whom much labor has been spent; young men, fathers of families, who have been 'thinking on these things' for a long time, but who have felt the fear that comes from hearing the jests and talk of others."

DEVELOPMENTS AT ING-HOK

MR. SMITH writes from Ing-hok, November 10:—

"I am just back from a long fall tour among our western chapels. In every one of our old chapels there were applicants for baptism and full admission into the church, beside a good number of new learners. Each fall I am impressed with the fact that some of the best work of the year is done during the intense heat of the summer. It seems to me this is especially true of the work this year.

"The work in all the old chapels is not only most encouraging, but the people themselves have opened three new preaching places, and at considerable expense fitted up chapels and paid the extra expense of the preachers coming to them. One preacher has supervised three places; putting his old father in charge at one chapel and a Christian bookseller at another, he has tried to go from one place to the other on Sundays and preach to the large congregations. It was my first visit among them. It was indeed encouraging, and filled my heart with gladness.

"This is a vast region, densely populated, and many of these great valleys have never been visited by any foreigner except Mr. Woodin, who year after year worked faithfully among them, preaching to them the gospel, but most of all winning their trust and confidence by the gentle goodness he showed forth. He hired chapels and sent preachers, but the seed never seemed to take root. Later Mr. Goddard opened a chapel and Mr. Beard sent theological students into this great district for the summer. Not until this year has the fruit appeared, and now each passing month brings some new development.

"In May it was my great privilege to welcome into the fellowship of this church four young men whom I look upon as brothers. They are a manly, earnest little band, like the first four by the seaside in Galilee. This fall the fifth was added to their number, and the best thing I saw was that not one of them came to church alone—some brought brothers or cousins, others neighbors. They are bearing good witness. One has asked to enter the theological seminary to fit himself to minister to his people.

"On either side of this chapel, but removed from five to eight miles, have sprung up the other chapels, provided by the people themselves, and enrolling learners, one thirty, one forty-five, and another forty. What will come of it, it is still too early to say. Each chapel is in the midst of a great center of villages, crowded with some of our finest mountain people. It is a wonderful opportunity, and although I steadfastly refuse to do anything for them that they can do themselves, I feel I cannot plead lack of funds as an adequate excuse for not sending them teachers. I purpose when they thus show their willingness to do all they can to provide for the work to send them preachers.

"The way seems to be opening for us to begin our boys' boarding school here at Ing-hok in February (the Chinese New Year). We have in hand some seven hundred dollars of the \$973 to be paid for the hospital building of the W. B. M. I. Miss Chittenden is considering moving the girls' school to Gak Liang chapel, and if the mission at the next meeting approve of these moves we shall receive a few boys from the families of our preachers and Christians. With-

out these two schools we are convinced this great district can never be evangelized. Compared with Connecticut we cover an area and a population practically the same.

"When the church in Ing-hok grows we must plan with our eyes open to the greatness of the work, and I hope that the reinforcements may be a physician and family. On every tour I must carry the simple remedies, and on this last tour I treated many scores of cases; but when they bring the blind, or those having cholera, eczema, tumors, etc., I have to confess I am no physician. It is physically impossible for Dr. Smith to do much of this long touring, and yet nothing is more necessary than going into these remoter districts.

"Everywhere we were received with the greatest cordiality. Never since I have been in Ing-hok have I once heard the epithet 'foreign devil.' Rather they show the greatest deference, and the welcome we receive in the chapels where we are known warms one's heart as the welcome of friends whose friendship we prize. We are indeed united in heart and fellowship as we sit about the Lord's table."



North China Mission

AN OUTBREAK

MR. CHAPIN, who has been on a tour through the Lin Ching district, sends the following report, dated October 10:—

"It will surprise you to learn that in one part of the Lin Ching field there has been persecution of the same character as in 1900, except that no lives have been lost.

"The trouble arose in the Tung O district, where, including inquirers, there are fifty Christians. The official, Mr. Chi, is bitterly anti-foreign, opposed to Christianity, post offices, telegraphs—in short, everything which does not owe its origin to the Chinese. He makes one

exception, however—he takes opium; and this habit prevents his rising until afternoon, so that it was 3.30 P.M. before I was able to see him when I called.

"A man who is so great a slave to the drug naturally does as little business as possible. It was so with Mr. Chi. He had a friend among the *literati*, a Mr. Shao, who helped him greatly and upon whose advice he relied. But Mr. Shao's son is the leader in a society of the same tenets as the Boxers of 1900. Both father and son were greatly offended that Christianity should be preached in that county, so they set to work to extirpate it. The father, being at the

head of thirteen villages, sent a file of cavalymen to arrest the leading Christian, and later, when the latter complained at the *yamen*, easily persuaded the magistrate to punish him for having aided a helper in preaching."

THE OUTBREAK SUPPRESSED

"The Chinese Foreign Office, being informed that there was persecution in that county, ordered the magistrate to issue proclamations protecting the Christians. The magistrate put off obeying for two months, and then issued a proclamation in which Christianity and Christians were not even mentioned!

"Meantime evidence had reached Dr. Arthur Smith and myself that this rich man's son was disseminating Boxer literature. Letters were written both to Mr. Conger and the governor. Both acted promptly. The former brought the matter to the attention of the Peking Foreign Office, which in turn memorialized the throne, and this resulted in an imperial rescript, directed particularly to the governors of Chihli, Shantung, and Honan, to root out the reviving Boxers and give ample protection to missionaries and mission property.

"The inflammatory Boxer tracts which were being secretly passed from hand to hand called upon the faithful to rise on the 17th of October. It is very doubtful, I think, if in any case there would have been a rising on that date; but the prompt action of the governor made such a rising impossible. Troops under one commissioner were sent into the district, and immediately after the imperial rescript was received the governor wired for more troops from Te Chou.

"The Christian, who was beaten four hundred blows on the lips for preaching, has been released. He lost his hereditary rank and some money, both of which I hope to have restored to him. I hope also that proper proclamations will be issued. The punishment of the Boxers will doubtless follow; and it will be a

gain to the district if the magistrate is removed. Here in Lin Ching there are eight or ten inquirers. To the east, at a village four miles away, are a number of others; while to the west within this district are two villages with many who have expressed a faith in the truth and a desire to join the church."

INQUIRERS EVERYWHERE

Three weeks later than the date of the foregoing letter Mr. Chapin reports the conclusion of his trip through the Lin Ching district and that the persecution in the region of Tung O had ceased. This last letter, dated October 31, speaks of the large number of villages in which the seed of the gospel has taken root, and that many are asking concerning the Way of Life. Mr. Chapin writes:—

"From Lin Ching we went, in company with Mr. Tu Yen Chang, whom I had asked to come from Tung Chang-fu to a place called Ho Chia Tsun, thirteen miles to the west, where we found seventeen who are desirous of joining the church. The next day we proceeded to Chiu hsien, where I located Mr. Tu, going with him to call on the magistrate, to introduce him. We visited during our stay four villages, where there are in all about thirty inquirers, and then went on to Huai Chiao, in the adjoining county of Chü Chou. Here we spent the Sabbath, and six men were baptized. I was very pleasantly impressed, as at my first visit, with the appearance of the inquirers. One of these I had never seen before, a Mr. Niu, who had read the New Testament, and, from his frequent quotations, I judged to considerable profit. He is a very interesting man; one of those rare men who have a keen love for righteousness, or, I should say, for truth. He had been greatly impressed by the Gospel of John, the first man whom I have ever met in China who seemed to have gained not a little knowledge from the Bible by his almost unaided efforts."

VILLAGES VISITED

"From here I went to Fang Chia Ying, leaving Mr. Tu to return and take up alone the work of laboring among the many villages around Chiu hsien. I have since heard from him that a compound which we wanted for chapel on one of the main streets he had purchased for the sum I offered for it when there. At Fang Chia Ying there has been visible growth, during the summer the number of inquirers having doubled, while the attendance on the Sabbath from neighboring villages has greatly increased. Mr. Fang ascribes this increased interest partly to the Roman Catholics, who have succeeded in securing converts in the village for the first time; but, according to Mr. Fang, they are men of more than doubtful character. Here Pastor Chia joined me. He had gone to Li Tsun, some four miles from Fang Chia Ying, to attend a large gathering of inquirers. More than two hundred were present from thirty-four different villages. Among these were some who came from questionable motives, whom we must look up carefully, and if found as represented prevent from using the name of the church to further their nefarious schemes.

"While at Fang Chia Ying we visited several villages, Mr. Chia going with Chang Cheng Hsiang to two places where there is considerable interest, many from there going to Fang Chia Ying on the Sabbath. Mr. Fang being at home to lead the meetings has had much to do with this growth. On the following Sabbath Pastor Chia stayed at Su Tsun, about six miles from the other outstation, examined candidates for baptism, and made the acquaintance of the many Christians who make that place their center for meetings. I spent the day at Sha Ming Ying, where there are a few who seem sincere. Several came in from two neighboring villages."

We have not room for Mr. Chapin's account of several other villages which

he visited, in each of which there were inquirers, seventy in one instance, thirty in another, and twenty in another. Mr. Chapin concludes his account by saying:—

"From the above you will get a small idea of the widespread movement, of which I wrote in my report, that is going on all through that western section. The number of inquirers is probably not less than a thousand, and, as Pastor Chia says, ten men would be unable to do the work called for. We have only three in all that field, and cannot reinforce it without leaving other districts uncared for."

OUTSTATIONS OF TUNG-CHOU

When Rev. George D. Wilder and family left for a furlough in America, Mr. Galt took up his evangelistic work, and he writes about it under date of October 2:—

"The work so well begun by Mr. Wilder and his assistant workers I found in a flourishing condition, and the situation on every hand was such as to appeal to one's desire to preach the gospel. In the chapels at these outstations the audiences were good, especially on market days, for all four of the outstations are in market towns. The spring season was an unusually favorable one for the farmers, and everywhere there was a contented, hopeful spirit manifest. Respect for the church and a willingness to listen to the gospel, which have been noticed all through North China during the last two or three years, were also to be observed.

"I well remember one little village which I passed through on my way from one outstation to another. The time was the heated period of the day, shortly after noon, when the farmers, according to their custom, were taking a short rest from their labors in the fields. As I rode into an open place in the center of the village, near to the village temple, and shaded by fine old locust trees, I

stopped a moment to inquire concerning the road. While a young man was answering my inquiries an old man came out of a courtyard near by, and seeing me came forward and greeted me very cordially. He knew Mr. Wilder and had heard him preach once or twice at Hsi Chi, the place to which I was going. He urged me to stop and 'rest a rest,' and hurried back to his house to bring a pot of tea and a bench to sit on. I could not refuse such hospitality, and sat down by a large tree to chat and drink tea. The villagers gathered around, as is always the case, full of curiosity over the 'foreigner' and his 'go-itself-cart' (bicycle). When a goodly crowd had gathered and the keen edge of their curiosity was gone, I offered to tell them something of the truth which the 'foreigners' had come to China to preach. They seemed ready to listen, and so I stood up by the tree and told them in as interesting and impressive way as I could the

gospel story as Christ embodied it in the parable of the Prodigal Son. Considering the time and place the attention and interest were good, tangible evidence of which appeared when some of the men called to a group of women and children who were chattering over the bicycle, telling them to be still. When through speaking I invited them to our chapel at Hsi Chi when they went to market, and then rode away, resolving to stop again the next time I had occasion to pass through the village. The particular features of this incident are, of course, rather unusual, and yet in almost any village one could gather a small audience in ways similar to this.

"The conditions of the country and the work seem to be about the same everywhere. There are few evidences of that hostility to Christianity, and scorn for foreigners and their work, which older missionaries than I found so prevalent before the events of 1900."



Mission to the Philippine Islands

A SHORT CAMPAIGN

MR. BLACK writes from Davao, October 19:—

"I have to report a short campaign in Santa Cruz and vicinity, undertaken by Mrs. Black and myself last week. We left Davao on the Spanish steamer, *Æolus*, Sunday, October 9, at daybreak, and stopped about seven o'clock at Daliaon, nine miles to the south. Here we went ashore with the two American ladies, Mrs. Burchfield and Miss Martin, and held a short service in the street, our audience being in two nearby houses. No one would come out to hear us, but all listened, pretending not to be interested. The presence of the steamer was a counter attraction; the governor was conferring with some of the principal men, and some of our strongest opponents were in town also, so we did not expect much. We may never be able

to do anything directly there, though I shall certainly try for some time to come.

"We left the steamer at Daron, and secured horses and some carriers from a friendly Spaniard. Mrs. Black enjoyed the horseback journey from that place to Astorga, where we spent the night. We were very hospitably treated by the native family where we stopped, and promised to return to them and hold a service later in the week. We fulfilled this promise on Friday, and spoke to about thirty interested hearers, Bogobos and Visayans, and one Spanish merchant, who stayed after he had completed his business. I think we can keep up work in this place, just below Astorga proper. From there we rode in a small native boat to Santa Cruz, and spent the rest of the week in working with the people there. They were glad to have Mrs. Black there, and sent many presents of

bananas and eggs to us. We held a service on Tuesday afternoon and several children's song services, and two services on Sunday, thirty-six attending in the morning and twenty-nine in the afternoon. We held also a Bible study class with a few, one of whom wishes to become an evangelist. God provided a pleasant return trip for us, for the government launch called there Sunday evening just a little after our last meeting, giving us a pleasant moonlight trip up the bay.

"I heard in Santa Cruz of the arrival of another missionary in Davao. Rev. Mr. Spencer, an Episcopalian, had been sent by Bishop Brent to locate at Santa Cruz, in fulfillment of the bishop's promise to Presidente Angel. Learning that I was working there, Mr. Spencer said it was out of the question for him to locate there, but he wishes to locate some ten miles inland, between Davao and that place. Such a thing as the division of territory seems to him entirely unnecessary, and friction impossible, he says."



West Central African Mission

CHISAMBA AND CIYUKA

MR. AND MRS. CURRIE are again busily at work, after their long journey into the interior, and are seeking to profit by some of the methods which they have seen employed in other missions.

The people at Ciyuka have for a long time wanted a church bell, and they have brought in rubber and baskets of corn, and are expecting to raise about one hundred dollars for this purpose. Mr. Currie writes:—

"The class of catechumens has again come under my care, and nine new members have been added to it, making over one hundred in all at present.

"On Sunday, July 24, we had the pleasure of baptizing four infants, all children of Christian parents connected with the church here and in good standing.

"We also baptized and admitted to the church eight new members, five of whom were from Ciyuka, and two of the number were with us on our long journey, bearing loads the whole way. Yet in spite of weariness and the many trials of such a march, their conduct was such that none of us hesitated a moment in regard to their baptism.

"There has been considerable ill health among the natives here, but under the care of Miss M. Melville

they have done very nicely, yet we lost last week one of the candidates for baptism and an infant some days previous.

"It has been a very great encouragement to notice the way the people have gathered round us since our return, and the very many acts of loving-kindness they have shown us. We have thus far been met by nothing but good will from the Portuguese also, and under the blessing of God it seems to me we ought to pass one of the very best years in the history of this station."

OCHILESO

Writing at a later date Mr. Currie reports a trip among the stations of the mission, especially at Ochileso, where, as he says, "Mr. and Mrs. Woodside are bravely facing the heavy task of building a new station." While at Ochileso there was held a woman's conference, composed of the ten lady missionaries and a company of native women from stations of our own and the English mission. Mr. Currie says:—

"If the vivacity of the fourteen English-speaking missionaries who gathered for meals around a great table spread under an open shed was any indication of the way these women proceeded in conference, they must have had a very genial as well as helpful time."

Both Mr. and Mrs. Currie gave re-

ports to the conference of their journey among the missions at the east. Of the native village of Epanda, not far from Bailundu, where a call was made, Mr. Currie writes:—

"We found Ngulu, who was for so many years my right-hand man, carrying on a very interesting work, assisted by his cousin Katito, now a cripple from a gunshot wound in his foot. They support themselves largely by doing rough carpenter work, yet the recent additions to the church in Bailundu have been from this place, and Ngulu said they had twelve candidates for baptism in their school. Hurrah! for these natives who are helping themselves and the kingdom of God at the same time."

The new station of Ochileso, to which Mr. and Mrs. Woodside have been constrained to move on account of the unfavorable location of Sakanjimba and the proximity of Portuguese traders who deal largely in intoxicating liquors, is

now fairly begun. The name means "Hot Springs," and there is said to be, aside from these thermal and medicinal springs, an abundance of good water. The land also is spoken of as specially fertile, and the new location is highly approved. It now looks as though there would be no opposition on the part of the Portuguese officials to the occupancy of this site. Mr. Woodside writes:—

"We can report progress. The walls of our house (the schoolhouse to be) are up and ready for the roof. We have most of the material already gathered. We got fine sticks for plates from thirty to over forty feet long, and some of them as straight as an arrow. It will not take many such for the house, and they are near by and easy to be had. Also the walls are up of a two-roomed house, which Miss Redick will occupy this year. She will board with us, so she will have room enough and be comfortable, we think."



Western Turkey Mission

SIVAS AND TOCAT

THERE has been of late much sickness in Sivas, including an epidemic of typhoid, Dr. Clark himself having been prostrated. The last reports show a better physical condition. Mrs. Perry writes under date of November 16:—

"The schools were never fuller than now. So far as scholarship goes we never had a better corps of teachers. The majority of them have more aptitude for the work, also. But we lack evangelists. We have not enough preachers to *man* our *posts*. I am happy to say that there is a good spirit in the schools, so far as I see. In our girls' school (the boarding school) there is an indication of real religious interest. Miss Rice is 'faithfulness boiled down,' and we expect there will be more interest as the days and weeks go by. Miss

Rice has gone into the Girls' Boarding School building to live—just what is needed—and she has an excellent influence over the girls.

"Tocat is to celebrate its jubilee at Christmas time. It is just fifty years since the organization of the Tocat church. The young preacher is very hopeful about the church there. There are two schools in Tocat, and work enough for two Bible readers, they think, but there is only one Bible-woman in the field. Gurun is now luxuriating in the possession of a pastor and a pastor's assistant. We are watching the experiment with much interest. It was not a matter of our planning, though we finally consented to it. All the preachers seem to be doing good work, of a kind, and we continue in prayer that the Spirit may come upon the pastors and people till there shall be showers of blessing."

NICOMEDIA CONFERENCE

DR. GREENE, of Constantinople, reports an interesting meeting:—

"By request of the station conference of Constantinople I was present last week at Nicomedia at the local conference of the Nicomedia section of the field. Mr. Allen, the pastors of Nicomedia and Adabazar, the preacher of Bardezag and one delegate each from the three churches were present. In three prolonged sessions matters of local importance were considered by the conference, with wise and harmonious results. Three services, largely attended, were held on the Sabbath, and timely addresses and sermons were delivered with much earnestness and prayer. Only a few persons remain of those whom I

knew during my residence in Nicomedia for three years, beginning more than forty-five years ago; yet the present Protestant community, consisting mostly of the children and grandchildren of the first generation of Protestants, numbers in all some three hundred souls. In a city of 15,000 inhabitants, half of whom are Armenians, with a new pastor and a large number of vigorous young men and women, there is a large field for the Nicomedia church, if it can be made to feel the greatness of its call and opportunity. Our hearts ache for an outpouring of the Holy Spirit upon the Nicomedia church and upon all the evangelical churches. Without this we can neither save the rising generation nor spread the kingdom of God."



Madura Mission

"THE SEPTEMBER MEETINGS"

MR. BANNINGA, of Melur, writes under date of September 17:—

"We have just returned from a series of meetings in Madura that I am sure you will be pleased to hear about. During the year each missionary is busy in his own station, and too often becomes so absorbed in his work that he almost forgets the large work that is going on around. His burdens often so weigh upon his mind that he feels, like Elijah of old, that he alone is left to bear the brunt of the battle. And if large success has been his lot, then, too, his success often hides the difficulties and successes of others. So for us, as well as for outsiders, it is well to take a look at the annual gathering of the Christians of this district and take courage therefrom, or perhaps learn a lesson of patience and waiting upon the Lord.

"Every year we have what we call the 'September Meeting.' This is meant to be a gathering of the Christians, and as many as possible are present. A special effort is made to have all the helpers of

the mission attend. The program usually includes a day for young people, and then two days of spiritual meetings, and another day for native societies, such as the Native Evangelical Society, the Widows' Aid Society, etc."

CHRISTIAN ENDEAVOR CONVENTION

"This year the first day was given the young people, and was conducted mostly by the Christian Endeavor Society. The president of the district Christian Endeavor Union was chairman of the day and led the opening prayer meeting. The different stations responded to the roll call, those present from each station rising and reciting a passage of Scripture and then singing a song. One of the stations varied this a little by having a teacher and three boys do the singing for them. To those who knew these boys there was considerable interest in their being present at these meetings and taking part in them. The boys had never been in Madura before, and the trip to these meetings had many 'first things' in it. They live in a village on

the hills some seventeen miles from the nearest Christian church. But every year some of us go to the neighborhood of this village for a few days' shooting.

"Two years ago we decided that we would stay out longer than usual and spend a Sunday in camp. This Sunday was spent in going to the surrounding villages for preaching. Kukkal being the nearest village, we decided that we all would go there in the afternoon, after returning from the various villages to which we had gone in the morning. So at five that afternoon we had street preaching in the village. Several spoke and sang, and we all were impressed by the manifest presence of the Spirit. After we got through speaking several portions of Scripture were sold. After getting back to camp the thought of the meeting long remained with us, and we wished something permanent could be done there. Mr. Herrick, one of our number, had charge of that station at that time, and upon revisiting the village some three months later decided to open a school there.

"This was done, and when we went for our hunting last year, we were amazed at the progress that had been made. About twenty or thirty boys had been attending the school, and they had done good work. Not only could they recite their regular lessons well, but they had also learned the life of Christ, and could recite numerous texts and several Psalms, and could sing a number of Christian lyrics well. And the conduct of the boys had changed marvelously. Before they had simply stood and stared at us, but now they greeted us with a 'Good morning, sir,' and acted as our young friends. We were no more strangers to them. The village people also felt the presence of the school, and showed their appreciation in many ways. Thus the seed sown by the wayside had sprung up and was giving promise of a rich harvest. And now these boys have

been to Madura, and have seen the large company of Christians gathered there. They have seen the railroad, the shops, and fine buildings of a large city, and they will go back and tell all about the wonders they saw. And the little village school will be both the salt and light of that place, not only widening its view of this world, but also giving it a view of the kingdom of our God, and showing it how to realize that kingdom in the hearts and lives of the people."

GAINS AND PLANS

"After the responses from the societies, the secretary gave his report, showing a gain of eighteen per cent in the number of societies, and a large gain along all other lines also. Then followed addresses on various branches of Christian Endeavor work. In the afternoon an hour was spent in discussing Sunday school work. Larger plans are being made for this, and in another year it will be thoroughly organized also. After a school of methods on Christian Endeavor work a large number of those present marched in a procession through the principal streets of the city. It was a strange sight to the heathen, who are accustomed to see the disorderly crowds of Hindus, with their awful-looking gods, going through the streets, to watch this orderly company, with banners and songs, marching as an army going to victory.

"On the second day of the meetings the Native Evangelical Society celebrated its jubilee. The history of the society was reviewed and its future work discussed. The society now enters on a larger sphere of activity, and will attempt to carry on a small mission in the northern part of our district, where little or no work has been done.

"The subject of the third day's meetings was 'Christ in His Relation to Different Classes.' Dr. L. R. Scudder, of the Arcot Mission, was here and delivered several inspiring addresses. Others

also spoke on various phases of the subject.

"It may be that I am somewhat biased on the subject, but I believe that the Christian Endeavor movement is entering upon a period of increased activity and usefulness in our mission. A very successful rally was held in connection with the meetings last week.

"In regard to Melur station I can say that we are rejoicing over the completion of the foundation of our new church.

Two weeks ago five persons were received into full communion, two were baptized at the time, the others having been baptized in infancy. We are also rejoicing in the expectation of soon receiving a number of converts from heathenism into the Christian community. They will not be ready for church membership at once, but they will form the nucleus of a future church in that village. The schools in this station are all doing well."



Notes from the Wide Field

CHINA

THE BIBLE WANTED.—The report of the British and Foreign Bible Society for the year 1904 contains some remarkable statements as to the increasing demand in China for the Scriptures. There was an extraordinary increase in the call in 1902. Ten years ago the circulation of Bibles and portions of the Scriptures was not quite a quarter of a million. The circulation last year was nearly four times as great. Under the heading of "Impossibilities and Hindrances," the report of the British and Foreign Bible Society states the following remarkable facts:—

"A hundred years ago several distinguished scholars declared that a Chinese Bible was impossible—the language would not admit of any translation being made into it. The reply was the translations of Marshman and Morrison. The 'impossible' was accomplished. A far greater barrier than that of the language was found in the hostility of the Chinese themselves; for when Morrison's New Testament was published in Canton, in 1814, the Chinese would have none of it. Stripes and imprisonment were the penalties for assisting in its publication. Accordingly the first distribution of these early versions was in Malacca and other parts of Malaysia, where Chinese lived under a foreign flag. Again, some forty years later, when China had reluctantly opened her doors to the missionary, and when a new and better translation of the Bible had been prepared, generous friends in England provided funds for a million New Testaments for gratuitous distribution amongst the Chinese. Once more the main hindrance was found in the unwillingness of the people. Only a part of the million Testaments was printed, and but a portion of these could be given away. During the next thirty years Wylie and other intrepid missionaries traversed most of the interior provinces and met with encouraging success in circulating God's Word by means of sales. And yet progress was slow; for the great masses of the people were still indifferent, whilst the *literati* were distinctly hostile. The present annual circulation would have seemed almost an impossibility ten years ago. In 1893 our sales and gifts amounted to 235,921 Bibles, Testaments, and portions, and it was regarded as more than an average year. The circulation now reported is only some three thousand short of being four times as great."

AFRICA

UGANDA.—The British Foreign Office has issued a Parliamentary paper containing a report from the British Commissioners in the Uganda Protectorate, in which some interesting statements are made in regard to the condition of that country. The report says:—

"In social condition the Baganda have continued to make rapid strides, as is evidenced by the building of brick and iron houses by the chiefs, the use of furniture, groceries, and articles in common use in England, and the adoption of European methods of living; and by the commoner people in the change from bark cloth to cotton apparel, the use of petroleum in their huts, and the increased demand for enameled ware, boots and shoes, and cheap articles of European manufacture, conditions which are permeating the neighboring provinces. The natives show every indication of being happy and well contented with our rule; and, indeed, it speaks well for the contentment of the people and the capability of our district staff when we think of the large tracts of country in the Protectorate, some directly under administration, others peopled by wild tribes and not yet under control, and see how free we have been from any trouble or difficulty with the native inhabitants."

British enterprise and authority have doubtless aided materially in securing this improved condition of the Baganda, but the beginning of this work and the inspiration that have led to this advance have resulted from the reception of the message of the gospel at the hands of the missionaries.

AFRICAN RAILWAY ENTERPRISE.—An article in *African Commerce* by Mr. Alexander Johnston summarizes the present schemes for railways in Central and Southern Africa: "A few more years will see all the great lakes and closed waterways of Central Africa connected by railway with the seacoast and ocean traffic. The Belgians are credited with the intention of linking Lake Albert and Lake Tanganyika on their eastern frontiers with the river Congo, and the flourishing railway built six years ago connected its navigable waters above Leopoldville with the port of Boma. More definite are the plans of the British Central Africa Company for the building of a much needed railway connecting the south end of Lake Nyasa with the navigable part of the Zambesi-Shire river system, and so with the Indian Ocean. Should this line pay its way—and those who know the capabilities of Nyasaland do not doubt that it will—another railway will be laid down between the north end of Nyasa and the south end of Tanganyika, thus tapping the Congo system and the southern portion of the Cape-to-Cairo line."



Miscellany

Bibliographical

New Forces in Old China. An Unwelcome but Inevitable Awakening. By Arthur Judson Brown, author of *The New Era in the Philippines*. Fleming H. Revell Co. New York. Pages 382.

This volume by Dr. A. J. Brown, Secretary of the American Presbyterian Board of Missions, North, records the results of observations made by the author upon a recent extended journey through China. It is a combination of historic statements, comparison of national resources, political discussion, the observations of an alert traveler, and the conclusions of an experienced foreign missionary secretary.

Few if any books upon China cover so much ground with the thoroughness that Dr. Brown has in this volume of 380 pages. This task is accomplished in twenty-seven chapters, grouped under five distinct captions: "Old China and its People;" "The Commercial Forces and the Economic Revolution;" "The Political Forces and the National Protest;" "The Missionary Force and the Chinese Church;" "The Future of China and Our Relations to It."

Every phase of the discussion is made vivid by the writer's observations made

upon the ground. The book presents a generally consistent whole, with the possible exception of one or two chapters that were written for other purposes and are here inserted. These, however, are highly informing and add to the instructive value of the work.

The chapters upon the Boxer uprising, its causes and results, the character and strength of the Chinese Christians, and the comity and coöperation of the different mission boards are of unusual strength and value. The last chapter, upon "The Paramount Duty of Christendom," is a fitting sequence of the entire work, and especially of the preceding chapter upon "Hopeful Signs."

The style of the book is easy to read and entertaining throughout. The work is timely, and we predict for it a wide reading by those who are interested in the mission problems of that great empire, as well as by many who are interested merely in the commercial and political questions that gather about it. The interesting illustrations are from photographs taken, for the most part, by the author.

The Encyclopedia of Missions, Descriptive, Historical, Biographical, Statistical. Second edition. Edited under the auspices of the Bureau of Missions. By Rev. Henry Otis Dwight, LL.D., Rev. H. Allen Tupper, Jr., D.D., and Rev. Edwin Munsell Bliss, D.D. Pages 851. Funk & Wagnalls Co. New York and London, 1904. Price \$6.00.

It is with great gratification that we have received this revised edition of the *Encyclopedia of Missions*, the publishing of which has been anticipated for a long time. It is a volume which will be found indispensable by those who would keep abreast of the modern missionary movements throughout the world. The amount of time and labor involved in its preparation few can appreciate, but it brings to the table of all who are seeking the coming of the kingdom of God information which will be greatly welcomed. So broad is this work of missions today that no man, unless he de-

votes his whole attention to the subject, can keep in mind the varied operations of the wide church of God throughout the earth. Hence an encyclopedia in this department is essential, and we are greatly indebted to Dr. Dwight and his co-laborers for giving to us this compendious volume.

Ample as these pages are, it is not to be expected that they will contain all that individuals or the various missionary societies would desire to find in them. So expanded is the work to be treated that much must be omitted that we could wish to find herein. The editors doubtless have been much perplexed in deciding what to omit, and it would probably have been easier for them to have made an encyclopedia of twice the size rather than condense the matter into a single volume. But this condensation was probably wise, so that the work can meet the needs of the large number who will consult it. For instance, from our point of view we should have greatly liked some brief accounts of the eminent men who organized and conducted the American Board, such as Samuel Worcester, Jeremiah Evarts, Rufus Anderson; or of the great organizers in the English Church Missionary Society, Wilberforce and Venn. We regret that the limitations of space prevented including such names in the record. Some of them may be referred to in the different articles relating to the history of the societies, but it is difficult to find these references, since the encyclopedia lacks an index. This is the most serious criticism we make upon the volume. Maps which are desirable can be found elsewhere, but a volume like this needs an index to make its treasures available. We hope that the next edition, which ought to be speedily called for, will include a full index to the great mass of valuable matter contained in its pages.

We have been particularly interested in the few articles relating to the great nations and the great religions. The

article on Mohammedanism is particularly interesting and helpful, and though we have no information on the point, we cannot be mistaken in thinking that it is from the pen of the editor-in-chief, than whom no one is more competent to treat this theme. This encyclopedia should have a prominent place in every well-selected library.

Two Years in Three Continents: Experiences, Impressions, and Observations of Two Americans Abroad. By Edgar M. Condit. Pages 626. Fleming H. Revell Co. New York.

The title of this volume well describes its character, and it is sufficient to say that the experiences detailed are manifold, covering a large part of the eastern hemisphere, from Ireland through the continent of Europe, Egypt, Syria, Asia Minor, India, Ceylon, Japan, and China. These travelers, the author and his wife, had keen eyes, and the descriptions of what they saw are bright and racy, making a most interesting story. The volume was not intended to have a specially missionary character, but all through its pages there are occasional observations which show that the writer was deeply interested and strongly impressed by what he saw of the progress of Christian missions in various lands. This testimony is all the more valuable because it is incidental. For instance, while in Egypt a visit is recorded at Assuit, where

the American United Presbyterian mission calls forth the writer's admiration, and he asserts that "if Egypt is ever to be redeemed and lifted out of its present dense ignorance and poverty it must be done in some such way as this." Similar testimony is given as to the work of the Syrian Protestant College at Beirut, and the International College at Smyrna, under President MacLachlan. In referring to Dr. A. W. Clark and his associates at Prague, the author says: "I wish I had a kodak that I might bring home with me the faces of some of these men we occasionally meet in mission work over here. There is something about the prolonged sacrifices they are making and their intense yearning for souls that reflects a soul life into their faces, such as artists for all time have striven to give to that of the Saviour." Similar cordial testimony is given to the work of missionaries of the American Board as seen in Kyoto, Kobe, Madura, and elsewhere. A striking commendation is given to the work of our missionaries in Japan, especially to Dr. and Mrs. Greene. The eulogy of Mrs. Greene, as a mother in the home and an efficient worker in the mission field, is well deserved. Such personal references serve greatly to enliven a delightful book of travels, which is to be heartily commended to all readers.



Notes for the Month

SPECIAL TOPICS FOR PRAYER

With thanksgiving for the safe arrival of the *Morning Star* in Micronesia, let there be special prayer for the work in the Island World, which can now be prosecuted with increased hopefulness.

For the schools and colleges and seminaries, not only of our own land but of all lands, that from them may come forth a great company of Christian young men and young women who may be consecrated laborers in behalf of the kingdom of God. (The day of Prayer for Colleges is Thursday, January 26. Sunday, February 12, has been appointed by the World's Student Christian Federation as a day of Special Prayer for Students in all parts of the world.)

ARRIVALS ABROAD

September 28. At Bailundu, West Africa, Rev. and Mrs. Henry A. Neipp.

September 30. At Tientsin, China, Rev. and Mrs. Charles E. Ewing and Miss Jessie E. Payne.

- October —. At Sapporo, Japan, Rev. Dr. and Mrs. George M. Rowland.
- October 27. At Ponape, Micronesia, the *Morning Star*, having on board Capt. and Mrs. Garland, Misses Louise E. Wilson and Maria E. Gliewe.
- November 9. At Mt. Silinda, East Africa, Miss Julia F. Winter. Though it was greatly desired that Miss Winter should remain at Melssetter, to relieve Miss Gilson for a needed furlough, the mission assigned her to Mt. Silinda, where the call for a teacher was imperative, in view of the return to the United States of Miss Herrick.
- November 12. At Yokohama, Rev. and Mrs. Edward S. Cobb.
- November 18. At Shanghai, China, Rev. Charles L. Storrs, Jr., Mr. George M. Newell, and Miss Alice U. Hall.

ARRIVAL IN THIS COUNTRY

- December 23. At New York, Miss Hattie Clark, of the Zulu Mission.

MARRIAGES

- October 31. At Ponape, by Rev. Thomas Gray, Miss Maria E. Gliewe and Rev. Albert A. Jagnow, of Ruk. (See page 51.)
- December 12. At Ennenda, Canton Glarus, Switzerland, Elizabeth E. Fröhlich and Rev. Edward B. Haskell, of the European Turkey Mission. They were to take up work at Salonica, December 23.



Donations Received in December

MAINE

Bangor, 1st Parish Cong. ch., 75;	
Hammond-st. Cong. ch., 75; Central Cong. ch., 75, all toward support of missionary,	225 00
Belfast, 1st Cong. ch.	34 00
Denmark, Cong. ch.	5 00
Hampden, Cong. ch.	3 75
Houlton, Cong. ch.	5 50
Kennebunk, Union Cong. ch.	40 00
Kittery, Friend,	240 00
Machias, Center-st. Cong. ch.	7 50
Matineus, Miss A. J. Taft,	2 00
North Edgcomb, Cong. ch.	4 00
Otisfield, Cong. ch.	2 87
Sanford, Cong. ch.	4 00
Sherman Mills, Washburn Memorial ch.	11 30
South Bridgton, Cong. ch.	4 00
Union, Rev. A. T. McWhorter,	1 00
Warren, Cong. ch.	159 21
Woodfords, Cong. ch.	29 80—779 02

NEW HAMPSHIRE

Bennington, Cong. ch.	3 00
Berlin, Cong. ch.	26 95
Chester, Cong. ch.	7 50
Concord, South Cong. ch., to const. E. SCOTT OWEN and HARRIS E. WAITE, H. M., 262.78; 1st Cong. ch., 59.42,	322 20
Derry, Central Cong. ch., 44.42; D., 25,	69 42
Dublin, Trin. Cong. ch.	5 00
Durham, Cong. ch.	45 00
Gilsom, Cong. ch.	2 00
Hampstead, Cong. ch.	2 04
Hopkinton, Cong. ch., 25.75; C. E. Soc., 5.05; all toward support Rev. J. H. Pettet,	30 80
Lebanon, Cong. ch., for outstation, No. China,	100 00
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones, 44.95; So. Main-st. Cong. ch., 29.41,	74 37
Merrimack, Cong. ch.	20 00
Milford, 1st Cong. ch.	29 70
Nashua, 1st Cong. ch.	75 00
Newport, Cong. ch.	27 00
North Weare, Cong. ch.	1 00

Penacook, Cong. ch.	12 50
Salem, Cong. ch.	3 92
Sanbornton, Cong. ch.	41 72
Tilton, Cong. ch.	37 00
Troy, Trin. Cong. ch.	8 65
Wakefield, Cong. ch. and Sab. sch.	7 25
Walpole, 1st Cong. ch.	22 06
Westmoreland, Cong. ch.	12 50—087 58

<i>Legacies.</i> —Hillsboro, Caroline M. Burnham, add'l,	150 00
	1,137 58

VERMONT

Albany, Cong. ch., toward support Rev. R. Thomson,	4 75
Barre, Cong. ch.	71 35
Bellows Falls, 1st Cong. ch.	242 67
Brattleboro, Center Cong. ch.	9 50
Brookfield, 2d Cong. ch., toward support Dr. C. W. Young, 50; 1st Cong. ch., of which 10 from Sab. sch., both for do., 23.50,	73 50
Chelsea, Cong. ch., toward support Dr. C. W. Young,	8 56
Derby Line and Rock Island, P. Q., Cong. ch.	50 00
Fair Haven, 1st Cong. ch., toward support Rev. and Mrs. E. A. Yarrow,	33 50
Franklin, Cong. ch.	6 75
Granby and Victory, Cong. ch.	5 00
Hyde Park, 2d Cong. ch., for work of Rev. Wm. Hazen,	25 00
Jericho, 1st Cong. ch.	7 14
Middlebury, Cong. ch., 56.12; J. M. Boyce, 1,	57 12
Morrisville, 1st Cong. ch.	31 50
New Haven, Cong. ch.	24 15
Northfield, Cong. ch., toward support Rev. J. X. Miller,	15 76
Plainfield, Mrs. A. Betsey Taft,	5 00
Rochester, Cong. ch.	1 92
Roxbury, Union Cong. ch., toward support Rev. J. X. Miller,	1 00
St. Johnsbury, North Cong. ch.	235 73
Sheldon, Cong. ch.	3 50
South Duxbury, Cong. ch., toward support Rev. J. X. Miller,	20 12
South Royalton, Cong. Sab. sch., for native catechist, Madura,	20 00
Vergennes, Cong. ch.	5 00

Vershire, Cong. ch., toward support	
Dr. C. W. Young,	7 00
West Brattleboro, Cong. ch.	15 00
Westford, Cong. ch.	12 00
West Randolph, 1st Cong. ch., toward support Dr. C. W. Young,	14 40
Whiting, Cong. ch.	1 50
Windsor, Old South Cong. ch.	3 54—1,001 96
<i>Legacies</i> — White River Junction, Richard C. A. Latham, by Irenus K. Hamilton, Ex'r,	864 67
	1,866 63

MASSACHUSETTS

Abington, 1st Cong. ch.	31 38
Adams, Cong. ch., toward support Rev. A. E. LeRoy,	300 00
Amesbury, Main-st. Cong. ch.	18 85
Amherst, South Cong. ch.,	34.80;
North Cong. ch., 14; 2d Cong. ch., 9,	57 80
Andover, South ch.	226 02
Arlington, Cong. ch.	131 62
Ashburnham, 1st Cong. ch.	4 22
Auburndale, Evan. Cong. ch., 150; Memorial gift, Francis C. Kelley,	50, 200 00
Beachmont (Revere), Trinity ch.	27 96
Berlin, Mrs. C. L. S. Eager,	2 00
Blandford, 1st Cong. ch., 20.50; 2d Cong. ch., 2.20,	22 70
Boston, Walnut-av. ch. (Roxbury), 216.70; Allston ch., 140.84; Brighton ch., 113.62; Cong. ch. (Roslindale), 111; V. P. S. C. E., 2d ch. (Dorchester), toward support Dr. F. C. Wellman, 50; do., Extra Cent-a-day Band, 10; V. P. S. C. E. of Pilgrim ch. (Dorchester), toward support Dr. F. C. Wellman, 25; South Evan. ch. (West Roxbury), 42.50; Union ch., 15.31; Eliot V. P. S. C. E. (Roxbury), toward support Dr. W. T. Lawrence, 15; Boylston ch. (Jamaica Plain), toward support Miss M. E. Kinney, 3; Ezra Gifford, for medical work in Japan, 10, and for native workers in India, 5; Miss M. E. Richmond, 5,	762 97
Boston, <i>Summary for 1904</i> :—	
Old South ch.	9,919 91
do. to Woman's Board, 1,880 65—11,800 56	
Mt. Vernon ch.	5,481 75
do. to Woman's Board, 7,322 50—10,804 25	
Central ch.	817 40
do. to Woman's Board, 1,174 65—1,992 05	
Second ch., Dorchester, 1,259 77	
do. to Woman's Board, 528 35—1,788 15	
Park-st. ch.	408 70
do. to Woman's Board, 1,061 00—1,489 70	
Union ch.	464 72
do. to Woman's Board, 659 00—1,123 72	
Walnut-av. ch., Roxbury, 541 70	
do. to Woman's Board, 556 53—1,098 23	
Stawmsut ch.	541 14
do. to Woman's Board, 484 20—1,025 34	
Immanuel ch.	677 05
do. to Woman's Board, 293 87—970 92	
South Evan. ch., West Roxbury,	539 00
do. to Woman's Board, 172 83—711 83	
Eliot ch., Roxbury,	505 45
do. to Woman's Board, 184 34—689 89	
Central ch., Jamaica Plain,	420 42
do. to Woman's Board, 176 00—596 42	
Cong. ch., Allston,	265 43
do. to Woman's Board, 227 22—492 65	
Cong. ch., Brighton,	138 12
do. to Woman's Board, 276 68—414 80	
Pilgrim ch., Dorchester,	289 32
do. to Woman's Board, 100 06—389 32	
Phillips ch., So. Boston,	33 00
do. to Woman's Board, 338 25—371 25	
Boylston ch., Jamaica Plain,	275 22
do. to Woman's Board, 10 00—285 22	
Highland ch., Roxbury,	157 43
do. to Woman's Board, 103 73—261 16	

Cong. ch., Roslindale,	138 00
do. to Woman's Board, 46 49—184 49	
Village ch., Dorchester,	67 98
do. to Woman's Board, 90 64—158 62	
Winthrop ch., Charlestown,	66 97
do. to Woman's Board, 60 00—126 97	
Central ch., Dorchester,	45 00
do. to Woman's Board, 66 57—111 57	
Trinity ch., Neponset,	17 11
do. to Woman's Board, 33 30—50 41	
Norwegian ch. to American Board,	30 00
Berkeley Temple to Woman's Board,	20 00
French Evan. ch. to American Board,	19 00
Romsey ch.	12 89
do. to Woman's Board, 5 00—17 89	
Hope chapel,	15 00
do. to Woman's Board, 1 50—16 50	
First ch., Charlestown, to Woman's Board,	16 00
Harvard ch., Dorchester, to Woman's Board,	14 50
Faneuil ch. to Woman's Board,	4 59
Miscellaneous, 1,486 73	
do. to Woman's Board, 348 26—1,834 99	
Specials to A. B. C. F. M.	913 86
School Fund to do.	157 52
Legacies to do.	80 00
	40,072 28

Brockton, Mrs. E. J. Kingsbury,	30
Brookline, Leyden ch., toward support Rev. M. D. Dunning,	525 92
Cambridge, 1st Cong. ch., for work, Fochow,	30 00
Campello, South Cong. ch., toward support Rev. H. P. Perkins,	300 00
Carlisle, Cong. ch.	8 00
Chatham, Cong. ch.	5 75
Chicopee, 3d Cong. ch., 23.10; 1st Cong. ch., 75,	23 85
Clinton, 1st Evan. Cong. ch.	25 00
Conway, Cong. ch.	12 00
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 1904:	
Dalton, W. M. Crane,	200 00
Danvers, Maple-st. Cong. ch.	12 00
Dedham, 1st Cong. ch.	340 45
East Douglas, Cong. ch.	25 87
Easthampton, Payson Cong. ch.	60 00
Enfield, Cong. ch.	30 15
Fitchburg, Calvinistic Cong. ch.	94 00
Framingham, Plymouth ch., of which 10 for Japan,	102 20
Franklin, Cong. ch.	12 65
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard,	115 73
Georgetown, Orthodox Memorial Cong. ch.	7 44
Gill, Cong. ch.	85
Granby, ch. of Christ, of which C. E. Soc., 15, all for native teacher, India,	30 89
Great Barrington, 1st Cong. ch.	40 54
Hadley, 1st Cong. ch.	28 12
Haverhill, Center Cong. ch., 50.61; West Cong. ch., 8.80,	59 41
Haydenville, Cong. ch., toward support Rev. C. T. Riggs,	10 35
Holbrook, Elisha Holbrook,	25
Holden, Cong. ch.	15 40
Holyoke, 2d Cong. ch.	116 06
Hyde Park, Cong. ch.	145 42
Interlaken, Cong. ch.	3 54
Lancaster, Evan. Cong. ch.	11 71
Lawrence, Lawrence-st. Cong. ch., 200; Trinity ch., 12.45,	212 45
Lenox, Cong. ch.	16 00
Leominster, People's class, Cong. Sab. sch., toward support Rev. E. F. Bell, 16 15	
Lexington, Hancock Cong. ch.	59 00
Longmeadow, 1st Cong. ch., for work, care Dr. G. C. Reynolds, 127,	132 00
Martha C. Goldthwait, 5,	

Lowell, 1st Trin. Cong. ch., toward support Rev. W. P. Elwood, 72.14;
Highland Cong. ch., 4.00; Ethel Whitcomb, for native helper, India, 10, 87 74
Malden, 1st Cong. ch., 185.63; Linden, Cong. ch., 8, 193 63
Mansfield, Ortho. Cong. ch., 24.54; do., Woman's Miss. Soc., 25, and Cong. Sab. sch., 16, all toward support Rev. W. H. Sanders, 65 54
Marlboro, Union Cong. ch., 44 47
Monson, Cong. ch., toward support Rev. H. J. Bennett, 146 37
New Bedford, Mrs. Cornelia P. Matthes, 2 00
Newton, Elliot ch., 182 68
Newton Center, 1st ch., of which 251.62 toward support missionary, 398.21; do., Fred A. Gardiner, 5, 403 21
Newtonville, Central Cong. ch., 145 00
Northampton, 1st Cong. ch., toward support Dr. and Mrs. F. F. Tucker, 148 42
Northbridge, Rockdale Cong. ch., 5 00
North Chelmsford, 2d Cong. ch., 2 50
North Hadley, 2d Cong. ch., 14 23
North Wilbraham, Grace Union Cong. ch., 12 99
Palmer, 2d Cong. ch., 44 10
Phillipstown, Cong. ch., 8 00
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 58 24
Randolph, T. Cong. ch., 50 00
Rehoboth, Cong. ch., 9 42
Rockport, 1st V. P. S. C. E., for native teacher, India, 40 00
Royalston, 2d Cong. ch., 7 25
Truro, Cong. ch., 4 12
Tyngsboro, Cong. ch., 6 30
Salem, Tab. Cong. Sab. sch., Prim. Dept., toward support Rev. D. S. Herrick, 6 46
Saxtonville, Edwards Cong. ch., 8 00
Sharon, Cong. ch., toward support Rev. W. H. Sanders, 32 32
Shelburne Falls, Cong. ch., 20 00
Sherborn, Pilgrim Cong. ch., 32 05
Shrewsbury, Cong. ch., 8 00
Shutesbury, Cong. ch., 46 50
South Ashburnham, Cong. ch., 7 91
South Egremont, Cong. ch., 13 86
South Framingham, Grace Cong. ch., 92 73
South Hadley, Cong. ch., toward support Rev. J. E. Abbott, 44 00
South Hadley Falls, Cong. ch., 28 86
Springfield, North Cong. ch., Mrs. E. L. Topliff, 22 00
Sterling, Cong. ch., 16 00
Sutton, 1st Cong. ch., toward support Rev. E. C. Partridge, 15 00
Waquoit, Cong. ch., 2 09
Ware, Cong. ch., 456 60
Warren, 1st Cong. ch., 45 00
Webster, 1st Cong. ch., Eben G. Parsons, 200 00
Wellesley Hills, Cong. ch., toward support Rev. J. C. Perkins, 25 33
Wendell, Cong. ch., 4 66
West Boylston, 1st Cong. ch., 7 75
Westfield, 2d Cong. ch., 32; 1st Cong. ch., 12, 44 00
West Newton, 2d Cong. ch., toward support Rev. J. H. DeForest, 773 03
Westport, Pacific Union Cong. ch., 13 50
West Springfield, 1st Cong. ch., 16; Park-st. Cong. ch., Dr. Webb, 1.35, 17 35
West Stockbridge, Village Cong. ch., 14 00
West Stockbridge Center, 1st Cong. ch., 3 00
Whately, 1st Cong. ch., 5 00
Whitinsville, Rev. J. H. Thurston, toward sending out Robert E. Hume, 50 00
Wilmington, Cong. ch., 16 58
Winchendon, North Cong. ch., 4 75
Woburn, 1st Cong. ch., toward support Rev. J. H. Roberts, 690.37; Montvale Cong. chapel, 1, 691 37
Worcester, Piedmont ch., of which 364.50 toward support Dr. and Mrs. B. McCord, 415.50; Union ch., 84.39; Old South Cong. Sab. sch.,

toward support Rev. C. B. Olds, 43.50; Pilgrim Cong. ch., 36.57; Bethany Cong. ch., 15, 592 96
—, F. C. Perry, 100 00
—, Blank, 50 00
—, Friend, 20 00—9,937 79
Legacies.—Boston, Mrs. Betsey R. Lang, by F. H. Wiggins, Trustee, add'l, 40 00
Lawrence, Mrs. Maria T. Benson, by Mrs. A. T. Brewster, add'l, 303 33
Lowell, Wm. Taylor, by Richard B. Taylor, Ex'r, 500 00
Somerville, Mary C. Sawyer, by John L. Ambrose and Clarence H. Bowers, Ex'rs, 500 00
Southbridge, Mrs. Mary L. Bradford, less expenses, 717 49
Springfield, Harriet P. Buswell, by Edwin F. Lyford, Ex'r, less expenses, 810 00
Winchester, Lucy B. Johnson, by Rev. Frank A. Johnson, Ex'r, 1,200 00—4,420 82
14,358 61

RHODE ISLAND

Central Falls, Cong. ch., 132.48, and Cong. Sab. sch., 25.07, all toward support of missionary, 157 55
East Providence, Newman Cong. ch., 20 00
Providence, Union Cong. ch., 119.04; do., Cong. Sab. sch., toward support Rev. J. H. House, 14.57; Pilgrim Cong. ch., 99.32, 232 93—410 48

CONNECTICUT

Ashford, Cong. ch., 3 55
Barkhamsted, Cong. ch., 10 00
Branford, Cong. ch., 24 00
Bridgeport, 2d Cong. ch., 146 59
Bristol, 1st Cong. ch., toward support of Rev. C. C. Tracy, 145 00
Brooklyn, Cong. ch., 26 00
Burlington, Cong. ch., toward support of Rev. G. E. Ewing, 4.50; do., Sab. sch., toward support Rev. C. E. Ewing, 18, 22 50
Canton Center, Cong. ch., toward support of Rev. and Mrs. C. E. Ewing, 4 00
Cheshire, Cong. ch., 182 65
Clinton, 1st Cong. ch. of Christ, 34.50; V. P. S. C. E., 25.00, for work in Sivaganga, 69 50
Collinsville, Cong. ch., 13 80
Columbia, Friend, 5 00
Derby, 1st Cong. ch., 21.62; Friend, 15, 21 77
East Haven, Cong. ch., 25 11
East Woodstock, Cong. ch., 8 30
Ellington, Cong. ch., 77 34
Enfield, 1st Cong. ch. Sab. sch., 45 00
Fair Haven, Pilgrim ch., V. P. S. C. E., for Ing-hok station, 25 00
Falls Village, Cong. ch., 2 10
Georgetown, Gilbert Memorial Cong. ch., 15 78
Granby, South Cong. ch., toward support Rev. C. E. Ewing, 50 00
Guilford, 1st Cong. ch., 50 00
Hadlyme, Cong. ch., 20 00
Hartford, Windsor-av. Cong. ch., toward support Rev. G. P. Knapp, 40 00
Harwinton, Cong. ch., 24 20
Hebron, 1st Cong. ch., 31 25
Huntington, Cong. ch., 5 00
Ivoryton, Cong. ch., 7 67
Jewett City, 2d Cong. ch., 11 78
Killingworth, Cong. ch., 2 00
Lebanon, Exeter Cong. ch., 12 10
Lyme, 1st Cong. ch., 55 00
Manchester, 2d Cong. ch., 145 21
Mansfield, 1st Cong. ch., 26 25
Middletown, 2d Cong. ch., 107.94; 1st Cong. ch., toward support of Rev. H. S. Barnum, 36.63; Swedish Cong. ch., 3, 147 57

Mount Carmel, Cong. ch.	15 89
Nepaug, Cong. ch.	5 60
New Britain, South Cong. ch.	337 82
New Haven, Humphrey-st. Cong. ch., for native work in Ceylon, 135.69; Plymouth Cong. ch., 66.75; Swed- ish Emanuel Cong. ch., 4.20; George Edward Day, 100,	306 64
Newington, Cong. ch.	118 73
New Preston Hill, 1st Cong. ch.	19 00
North Branford, Cong. ch.	9 87
Northfield, Cong. ch.	11 39
North Greenwich, Cong. ch.	30 11
North Haven, Cong. ch., for work in care of Rev. J. H. DeForest,	87 68
Norwalk, 1st Cong. ch.	123 47
Norwich, 2d Cong. ch., 104.80; Park Cong. ch., 6.04,	110 84
Orange, Cong. ch.	35 80
Plainville, Cong. ch., 39.05; H. A. Frisbie, 5,	44 05
Plantsville, Cong. ch.	45 11
Plymouth, Cong. ch.	6 50
Putnam, Rev. and Mrs. W. L. Beard,	4 36
Salisbury, Cong. ch., toward support of Dr. F. D. Shepard,	39 76
Sharon, Cong. ch.	25 70
Shelton, Cong. Sab. sch., toward sup- port Geo. M. Newell,	10 55
Simsbury, 1st Cong. ch. of Christ, to- ward support Rev. J. E. Merrill,	38 54
South Glastonbury, Cong. ch.	5 00
South Killingly, Cong. ch.	9 50
South Norwalk, Cong. Sab. sch., toward support Dr. and Mrs. H. L. Underwood,	17 15
Southport, J. H. Perry, toward sending out Robert E. Hume,	50 00
South Windsor, 1st Cong. ch.	32 74
Talcottville, Y. P. S. C. E., for native preacher, Rahuri,	20 00
Waterbury, John Henderson, Jr.	10 00
Westbrook, Cong. ch.	8 87
West Hartford, 1st ch. of Christ, of which 300 toward support of Rev. H. G. Bissell,	406 42
West Haven, 1st Cong. ch.	18 80
West Suffield, Cong. ch.	31 15
West Woodstock, Cong. ch.	10 63
Wethersfield, Cong. ch.	23 69
Whitneyville, Cong. ch.	8 02
Winchester, Cong. ch.	2 33
Windsor Locks, Cong. ch.	140 00
Windsor, 1st Cong. ch.	15 00
Winsted, 1st Cong. ch.	68 65
Woodbridge, Cong. ch.	10 00
Vernon Center, Cong. ch.	23 91—3,813 00
Legacies.—Cornwall, Silas C. Beers, add'l,	35 51
Hartford, Amelia C. Hale,	1,784 15—1,819 66
	5,632 66

NEW YORK

Albany, A. N. Husted,	10 00
Angola, Miss A. H. Ames,	5 00
Berkshire, 1st Cong. ch.	22 00
Binghamton, 1st Cong. ch., toward support Rev. W. M. Zumbro,	500 00
Brooklyn, Central Cong. ch., 2,502.16; Tompkins-av. Cong. ch., 600; Plym- outh ch., 207.85; ch. of the Pil- grims, Young People's Soc., for student, Samokov, 19; Manhattan Terrace Cong. ch., 2.75,	3,331 76
Buffalo, 1st Cong. ch., 306.55; Mrs. S. C. Whittemore, for Colburn schools, India, 31,	337 55
Gaines, Cong. ch.	5 58
Hamilton, Cong. ch.	21 00
Lisbon Center, Cong. ch.	8 00
Mount Sinai, Rocky Point Branch,	15 00
Napoli, 1st Cong. ch.	7 00
New York, Broadway Tab. 902.54; Armenian Evan. ch., 8.02; Friend, 5,	915 56
Rensselaer Falls, Cong. ch.	5 00
Richmond Hill, Union Cong. ch.	17 00

Rochester, South Cong. ch.	42 04
Rome, Welsh Cong. ch.	6 00
Syracuse, Pilgrim Cong. ch.	2 65
Warsaw, Cong. ch.	8 14
Watertown, Cong. ch.	10 57
—, Central New York, A friend,	40 00—5,306 85
Legacies.—Riverhead, Charles Em- mons, by Edward V. Thurnall,	860 00
	6,266 85

NEW JERSEY

East Orange, Trinity ch., 265; 1st Cong. ch., toward support Dr. W. S. Dodd, 200,	465 00
Glen Ridge, Cong. ch., toward sup- port Rev. F. Van Allen,	170 00
Haddonfield, J. D. Lynde,	50 00
Montclair, 1st Cong. ch., 51; Watch- ung Cong. ch., 13.45,	64 45
Newark, Belleville-av. Cong. ch., 58.73; do., V. P. S. C. E., for native preacher, Madura, 10; through do., toward sending out Robert E. Hume, 50,	118 73
Plainfield, Cong. ch.	4 00—872 18

PENNSYLVANIA

Braddock, Slavonic Cong. ch.	17 50
Ebensburg, 1st Cong. ch.	50 00
McKeesport, 1st Cong. ch. Ladies' Miss. Soc., for native helper, China, 20; do., Cong. Sab. sch., for native preacher, India, 20,	40 00
Philadelphia, Central Cong. ch., 77.63; Sayder-av. Cong. ch., 10; Kensing- ton Cong. ch., 8,	95 63
Pittsburg, Mrs. W. H. Siviter, for work in Harpoot,	5 00
Pittston, 1st Welsh Cong. ch.	23 87
Scranton, Providence Welsh Cong. ch.	20 00
Slatington, Welsh Cong. ch.	11 50
Wilkesbarre, Daniel W. Hughes,	10 00
Youngsville, Mrs. H. R. Preston,	5 00—284 50

MARYLAND

Baltimore, "Baltimore,"	25
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DISTRICT OF COLUMBIA

Washington, 1st Cong. ch., 192.29, and Cong. Sab. sch., Prim. Dept., 8.50, both toward support Rev. L. S. Gates; Rev. Wm. C. Scofield, 20,	220 78
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FLORIDA

Okahumpka, J. F. Galloway,	15 80
Orange Park, H. J. Clark,	5 00
Ormond, Union ch.	48 14—68 94

ALABAMA

Childersburg, 1st Cong. ch.	1 00
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MISSISSIPPI

Legacies.—, Cowles Mead, less expenses,	598 80
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LOUISIANA

Hammond, Cong. ch.	2 50
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ARKANSAS

Rogers, 1st Cong. ch.	10 00
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TEXAS

Austin, Ira H. Evans,	100 00
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INDIANA

Indianapolis, Mayflower Cong. ch.

17 71

MISSOURI

Bonnetterre, Woman's Home Miss. Soc. 10 00
 Breckenridge Cong. ch. 6 65
 Cameron, 1st Cong. ch. 8 56
 Hamilton, 1st Cong. ch. 20 00
 Kansas City, Clyde Cong. ch. 16 19
 Meadville, Cong. ch. 11 05
 St. Louis, Pilgrim Cong. ch., 106.58;
 Ger. Cong. ch., 8, 114 58
 Sedalia, 1st Cong. ch. 21 01
 Springfield, 1st Cong. ch. 32 10—240 64

OHIO

Akron, 1st Cong. ch. 98 35
 Aurora, Cong. ch. 25 00
 Brecksville, Cong. ch. 17 11
 Chagrin Falls, Cong. ch. 2 92
 Cincinnati, Columbia Cong. ch., 15.82;
 Welsh Cong. ch., 15, 30 82
 Claridon, Cong. ch. 9 03
 Cleveland, Euclid-av. Cong. ch., to-
 ward support Rev. H. B. Newell,
 750; Bethlehem Cong. ch. and Sab-
 sch, 49.00; Hough-av. Cong. ch.,
 34.97; Park Cong. ch., 21.63; Kins-
 man-st. Cong. ch., 12; W. A. Hillis,
 10, 878 29
 Columbus, Plymouth Cong. ch., 32.82;
 South Cong. ch., 2.85, 35 67
 Hudson, Cong. ch. 27 47
 Kinsman, Mrs. F. L. Allen, 25 00
 Lorain, 1st Cong. ch., for Shansi Mis-
 sion, 51 93
 Marietta, 1st Cong. ch., 350.37; Har-
 mar Cong. ch., 12, 362 37
 Mount Vernon, 1st Cong. ch. 25 00
 New London, 1st Cong. ch. 10 00
 North Amherst, Cong. ch. 11 00
 North Monroeville, Cong. ch. 2 65
 Oberlin, 1st Cong. ch., 50.52; do.,
 Two friends, 15; 2d Cong. ch., 59.59, 125 11
 Pittsfield, Cong. ch. 2 00
 Radnor, Geo. W. Jones, 2 25
 Tallmadge, Cong. ch. 3 50
 Toledo, Washington-st. Cong. ch. 5 78
 Wakeman, 2d Cong. ch. 15 50—1,706 72

ILLINOIS

Avon, Cong. ch. 7 52
 Big Woods, Cong. ch. 1 00
 Canton, Cong. ch. 17 03
 Chesterfield, Hazelwood Cong. ch. 2 47
 Chicago, Union Park Cong. ch., 96.07;
 do., S. B. French, 50, and Rev. F.
 N. White, 10; Pilgrim Cong. ch.,
 toward support Rev. C. L. Storrs,
 90; Plymouth Cong. ch., 58.75; 1st
 Evan. Lutheran Cong. ch. and C. E.
 Soc., for native preacher, Madura,
 50; Washington Park Cong. ch.,
 24.50; Leavitt-st. Cong. ch., 23.60;
 1st Cong. ch., 20.66; do., S. H.
 Herbert, 10; Mr. and Mrs. I. H.
 Hamilton, 150, 593 58
 Crystal Lake, Cong. ch. 5 00
 Englewood, North Cong. ch. 5 00
 Evanston, 1st Cong. ch., toward sup-
 port Rev. D. C. Greene, 148 20
 Geneseo, Cong. ch., J. F. Lieber-
 knecht, 5; Mrs. W. H. Hosford, 2;
 Mrs. A. E. Steele, 2; Dr. Etta
 Chambers, 2; Mrs. R. B. Paul, 5;
 Dr. E. B. Gilbert, 1; H. A. Dem-
 ing, 1, and others, 4.50, all toward
 support Geo. M. Newell, 22 50
 Granville, Cong. ch. 75 60
 Hinsdale, Cong. ch. 500 00
 Jacksonville, Cong. ch. 45 05
 Kewanee, H. T. Jay, toward sending
 out Robert E. Hume, 60 00
 La Grange, 1st Cong. ch. 106 78
 La Harpe, Cong. Miss. Soc. 5 00
 Lyndon, Cong. ch. 3 00

Mason, Park-st. Cong. ch. 27 08
 Oak Park, 2d Cong. ch., toward sup-
 port Rev. C. A. Nelson, 27.13; do.,
 F. C. Wood, 10; Mr. and Mrs.
 Frank Kimball, toward sending out
 Robert E. Hume, 60, 97 13
 Ontario, Cong. ch. 14 74
 Ottawa, 1st Cong. ch. 39 89
 Peoria, Union Cong. ch. 15 31
 Quincy, 1st Union Cong. ch. 119 70
 Rockford, 2d Cong. ch., of which 200
 from Ralph Emerson, 210 35
 Strawn, Cong. ch. 1 00
 Udina, Cong. ch. 2 30
 Wayne, Cong. ch. 28 00
 West Chicago, Cong. ch. 25 00—2,176 83

MICHIGAN

Allegan, 1st Cong. ch. 3 13
 Ann Arbor, 1st Cong. ch. 97 30
 Benton Harbor, 1st Cong. ch. 16 80
 Benzonia, Cong. ch. 50 00
 Cannon, 1st Cong. ch. 15 00
 Clinton, Cong. ch. 20 00
 Detroit, 1st Cong. ch. 86 61
 Gladstone, Cong. ch. 10 00
 Grand Junction, Cong. ch. 5 75
 Grand Ledge, Cong. ch. 22 00
 Grand Rapids, Park Cong. ch., to-
 ward support Dr. C. R. Hager, 50;
 Plymouth Cong. ch. Miss. Soc., for
 native preacher, Madura, 13.50, 63 50
 Hudson, 1st Cong. ch. 19 33
 Lansing, Plymouth Cong. ch. 1 50
 Mancelona, 1st Cong. ch. 17 00
 Muskegon, 1st Cong. ch. 18 53
 Olivet, Cong. ch., toward support Rev.
 F. R. Bunker, 2 30
 Paw Paw, O. B. 2 00
 Port Huron, 1st Cong. ch. 100 00
 Portland, 1st Cong. ch. 16 25
 St. Johns, 1st Cong. ch. 37 50
 St. Joseph, W. R. Lyon, 5 00
 —, Friend, 40 00—649 53
Legacies.—Petoskey, Mrs. Alice H.
 Chipman, by Chillion L. Smith,
 Ex'r, add'l, 70 02
 719 55

WISCONSIN

Appleton, 1st Cong. ch. 15 40
 Beloit, 1st Cong. ch. 11 79
 Birmamwood, Cong. ch. 5 00
 Bloomington, Cong. ch. 9 00
 Burlington, Cong. ch., add'l, 4 50
 Cashton, Cong. ch. 2 35
 Cumberland, Cong. ch. 1 30
 Eau Claire, Mrs. Amiea Stepp, 8 00
 Eland, Cong. ch. 4 00
 Eldorado, Cong. ch. 6 00
 Elkhorn, Cong. ch., A friend, 5 00
 Hartford, Cong. ch. 31 25
 Ithaca, Cong. ch. 6 82
 Janesville, 1st Cong. ch. 50 00
 Leon, Cong. ch. 1 00
 Lone Rock, Cong. ch. 5 00
 Mazomanie, Cong. ch. 13 19
 Melvina, Union ch. 1 50
 Menomonie, 1st Cong. ch. 25 00
 Milwaukee, Hanover-st. Cong. ch. 11 55
 Nekoma, Cong. ch. 18 62
 Norrie, Cong. ch. 6 00—242 27

IOWA

Arlington, Henry Brinkman, 2 00
 Cedar Rapids, 1st Cong. ch. 28 31
 Clarion, Harvey Cong. ch. 1 00
 Clear Lake, 1st Cong. ch. 18 00
 Creston, 1st Cong. ch. 8 45
 Decorah, Cong. ch. 43 40
 Des Moines, Swain Olson, for China, 12 75
 Dubuque, Summit Cong. ch. 20 00
 Farnhamville, Cong. ch. 2 00
 Grinnell, Cong. ch., toward support
 Rev. E. E. Aiken, 146 28

Hiteman, Cong. ch., 5. P. H. Waterman, 2,	7 00
Iowa City, 1st Cong. ch.	30 55
Lyons, 1st Cong. ch.	4 00
Newton, Cong. ch.	24 16
Postville, Cong. ch.	8 85
Salem, Cong. ch.	2 00
Waterloo, 1st Cong. ch., 45.22; SARAH HURLBUT MANNING, to const. herself H. M., 100,	145 82
Webster City, Cong. ch.	8 17—512 75
<i>Legacies.</i> —Denmark, Oliver Brooks, by Thos. S. Taylor, Ex'r, add'l,	8 38
	521 13

MINNESOTA

Ada, Cong. ch.	7 38
Alexandria, 1st Cong. ch.	5 80
Benson, Pilgrim Cong. ch.	2 00
Chatfield, John A. Ainslie,	4 25
Detroit City, 1st Cong. ch., Two friends,	100 00
Elk River, Union ch.	15 00
Fairmont, 1st Cong. ch.	23 70
Fertile, Cong. ch.	12 50
Glyndon, Cong. ch. and Sab. sch.	12 00
Hutchinson, 1st Cong. ch.	10 00
Lake Park, Cong. ch.	1 00
Medford, Cong. ch., A friend,	100 00
Minneapolis, 1st Cong. ch., toward support Rev. J. E. Merrill, 200;	
Plymouth Cong. ch., toward support Rev. A. H. Clark, 105; Lyndale Cong. ch., 17; Linden Hills Cong. ch., 8; Pilgrim Cong. ch., 5,	335 00
Northfield, Cong. ch.	33 44
Princeton, Cong. ch.	5 85
St. Paul, Olivet Cong. ch., 39.30; People's Cong. ch., 20; Pacific Cong. ch., 8.40; Atlantic ch., 5,	72 70
Staples, Cong. ch.	2 01
Walker, Cong. ch.	4 00
Winona, 2d Cong. ch.	24 66—771 29

KANSAS

Alton, 1st Cong. ch.	2 70
Emporia, 1st Cong. ch., 30; Bethany, Welsh Cong. ch., 5,	35 00
Kinsley, 1st Cong. ch.	10 00
McPherson, Mrs. Ellen E. Shelley,	10 00
Sabetha, Cong. ch.	11 50—60 20

NEBRASKA

Butte and Naper, Ger. Cong. chs.	10 00
Columbus, Cong. ch. and Sab. sch.	13 25
Crete, 1st Cong. ch.	54 17
Exeter, Cong. ch.	29 45
Fairmont, Cong. ch.	32 40
Fremont, 1st Cong. ch.	65 59
Hastings, Bruder Conference, 50; Ger. Cong. ch., 15,	65 00
Leigh, Nannie Bayer,	1 00
Lincoln, Salem Ger. Cong. ch.	10 00
Omaha, St. Mary's-av. Cong. ch.	74 50
Pierce, Cong. ch.	16 42
Rokeby, Cong. ch.	5 00
Seward, Cong. ch.	8 05
Sutton, Mr. and Mrs. H. B. Battishill,	22 00—406 74

CALIFORNIA

Campbell, Cong. ch.	73 00
Claremont, Cong. ch.	15 00
Clayton, Cong. ch.	5 00
East Los Angeles, Cong. ch.	7 80
Fresno, ch. of the Cross,	20 00
Haywards, Cong. ch.	10 00
Lockeford, Cong. ch.	5 00
Loomis, Cong. ch.	5 47
Los Angeles, Rosa A. Harris, for Shao-wu Station, 10; J. M. Spaulding, 5,	15 00
Martinez, Cong. ch., add'l,	1 00
Oakland, 2d Y. P. S. C. E., for Sendal,	30 00
Oroville, Cong. ch.	36 00

Pasadena, No. Cong. ch.	10 50
Pescadero, Cong. ch.	2 00
Porterville, Cong. ch., for Sendal,	4 65
San José, Mrs. S. E. Sides,	2 30
Santa Cruz, Cong. ch., for catechist, Madura,	50 00—301 92

OREGON

Portland, 1st Cong. ch.	25 00
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COLORADO

Denver, Villa Park Cong. ch.	5 00
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WASHINGTON

Aberdeen, 1st Cong. ch.	5 50
Ritzville, Ger. Cong. ch.	30 00
Roy, Cong. ch.	1 00
Seattle, Edgewater Cong. ch. and Sab. sch.	14 00
Snohomish, Cong. ch.	3 33
Tacoma, East Cong. ch.	3 00—83 83

NORTH DAKOTA

Dwight, Cong. ch.	4 50
Hankinson, Cong. ch.	6 20
Kulm, Ger. Cong. ch.	75 00
Oriaka, Cong. ch., for Japan,	8 00—83 70
<i>Correction.</i> —Fargo, in Jan. Herald, 7.92, should be Plymouth Cong. ch.	

SOUTH DAKOTA

Fairfax, Hope Ger. Cong. ch.	16 00
Tyndall, Ger. Cong. ch.	20 00—30 00

MONTANA

Great Falls, 1st Cong. ch., toward support C. C. Fuller,	1 00
Helena, 1st Cong. ch.	12 00—13 00

IDAHO

Challis, Woman's Miss. Aux.	4 00
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WYOMING

Douglas, 1st Cong. ch.	3 00
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OKLAHOMA

Forest, Cong. ch.	1 25
Medford, 1st Cong. ch.	3 35—4 60

CANADA

Montreal, Mrs. Annie W. Read,	10 00
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HAWAII

Lihue, Mrs. Mary S. Rice,	10 00
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RUTH TRACY STRONG FUND
(For work at Beira, East Africa)

MASSACHUSETTS.—Salem, W. K. Bigelow, 25; do., Rev. De Witt S. Clark, 10,	35 00
CONNECTICUT.—Bristol, (**),	25 00
OHIO.—Marietta, W. W. Mills,	50 00
IOWA.—Des Moines, Elliot S. Miller, 25; Grinnell, Rev. and Mrs. Chas. Noble, 5,	30 00
WASHINGTON.—Seattle, Pilgrim Cong. ch., 50; Tacoma, Edwin Kells, 25,	75 00
MONTANA.—Great Falls, Rev. Chester Ferris,	5 00
HAWAII.—Honolulu, W. D. Westervelt,	20 00
	240 00

MISSION WORK FOR WOMEN

FROM WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston,
Treasurer

For sundry missions, in part,	12,949 75
For salary of Miss Boothardt, asst. at Gedik Pasha,	220 00
For salary of Miss E. V. Carrier, Monastir,	368 00
Aux. Manhattan ch., New York,	6 00
Sab. sch. Plymouth ch., Syracuse, N. Y.	12 19
Woman's Union, Leyden ch., Brook- line, Mass., toward support Rev. M. D. Dunning,	65 00
Aux. Fulton, N. Y., toward support Rev. J. D. Taylor,	10 00
Aux. Manhattan ch., New York, to- ward support Mrs. F. B. Bridgman,	36 40-13,607 34

FROM WOMAN'S BOARD OF MISSIONS OF THE
INTERIORMrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer

696 53

FROM WOMAN'S BOARD OF MISSIONS FOR THE
PACIFICMrs. S. M. Dodge, Oakland, California,
Treasurer

86 50

14,389 37

MISSION SCHOOL ENTERPRISE

MAINE.—Cumberland Center, Cong. Sab. sch., 3.80; Machias, Center-st. Cong. Sab. sch., 4.64; Portland, 3d Parish Cong. Sab. sch., 3.20,	11 64
NEW HAMPSHIRE.—Gilsom, Cong. Sab. sch., 7.71; Greenland, Cong. Sab. sch., 13.56; Littleton, do., 5; Merrimack, Y. P. S. C. E., 5; Nashua, 1st Cong. Sab. sch., 12; Sanbornton, Sab. sch. Mission Band, 15.74, and Y. P. S. C. E., 7.50; Surry, Cong. Sab. sch., 3, and C. E. Soc., 2,	71 55
VERMONT.—Barre, Cong. Sab. sch., of which 20 from Prim. Dept., 28.71; Fair Haven, 1st Cong. Sab. sch., 4; Irasburg, Cong. Sab. sch., 1.10; Stowe, do., 2.10,	35 91
MASSACHUSETTS.—Cambridge, Prospect-st. Cong. Sab. sch., 21.59; Chicopee, 3d Cong. Sab. sch., 10; do., 1st Cong. Sab. sch., 3.76; Dedham, Allis Y. P. S. C. E. of 1st Cong. ch., 25; Enfield, Cong. Sab. sch., 5; Fall River, Central Cong. Sab. sch., 18; Greenwich Village, Y. P. S. C. E., 2; Hardwick, Cong. Sab. sch., 6.51; Haverhill, West Cong. Sab. sch., 3.58; Holden, Cong. Sab. sch., 12.20; Interlaken, do., 2.23; Lowell, Kirk-st. Cong. Sab. sch., 4.50; Lynn, Chestnut-st. Cong. Sab. sch., 6; Malden, Maplewood Cong. Sab. sch., 1.60; Marlboro, Union Cong. Sab. sch., 5; Newton, Elliot Y. P. S. C. E., 12.50; Newtonville, Central Cong. Sab. sch., 20; Pittsfield, 2d Cong. Sab. sch., .00; Plympton, Cong. Sab. sch., 2 05; Rockport, 1st Cong. Sab. sch., Rev. Israel Ainsworth's class, 20; Sharon, Cong. Sab. sch., 10; So. Framingham, Y. P. S. C. E. of Grace Cong. ch., 15; So. Hadley Falls, Cong. Sab. sch., 15; So. Natick, John Elliot Cong. Sab. sch., .45; Springfield, Emmanuel Cong. Sab. sch., 5; Stockbridge, 1st Y. P. S. C. E., 6.25; W. Barnstable, Y. P. S. C. E., 6; West Springfield, Park-st. Cong. Sab. sch., 14, and Y. P. S. C. E., 3.60; Whitinsville, Village Cong. Sab. sch., 7.32; Wilmington, Cong. Sab. sch., 6.40,	349 49
RHODE ISLAND.—Bristol, 1st Cong. Sab. sch., 12.75; East Providence, Newman Cong. Sab. sch., 11.80; Pawtucket,	

Weeden-st. Cong. Sab. sch., 5; Providence, Pilgrim Cong. Sab. sch., 4.85,	34 49
CONNECTICUT.—Bridgeport, So. Cong. Sab. sch., 20; Brooklyn, Cong. Sab. sch., 5; Columbia, do., 3.50; Derby, 1st Cong. Sab. sch., 8.67; Durham, Cong. Sab. sch., 5; East Hartford, 1st Cong. Sab. sch., 3.26; Groton, Cong. Sab. sch., 3; Hartford, Wethersfield-av. Cong. Sab. sch., 5; Leonard Bridge, Exeter Cong. Sab. sch., 7.50; Middletown, Westfield C. E. Soc. of 3d Cong. ch., for work in Japan, 10; Nepaug, C. E. Soc., 5; New Haven, Plymouth Cong. Sab. sch., 20; do., Union Meeting of Cong. Sab. schs., for Japan, 10; do., Swedish Emmanuel Cong. Sab. sch., 2.68; Norwich, Broadway Cong. Sab. sch., 16.01; Old Lyme, Y. P. S. C. E., 10; Southington, 1st Cong. Sab. sch., 25; Watertown, 1st Cong. Sab. sch., 25.13; Wethersfield, Cong. Sab. sch., 25; Windsor Locks, do., for Japan, 20; Woodbridge, do., 6.43,	236 18
NEW YORK.—Canandaigua, Cong. Sab. sch., 49.31; Deer River, Y. P. S. C. E., for schools, Madara, 3; Mt. Sinai, Rocky Point branch Y. P. S. C. E., 3.01; Mt. Vernon, 1st Cong. Sab. sch., 5; New York, Broadway Tab. Cong. Sab. sch., 50; Smyrna, Cong. Sab. sch. Miss. Soc., 21.51,	131 83
PENNSYLVANIA.—Lansford, Cong. Sab. sch.,	1 34
NORTH CAROLINA.—MacLeansville, 1st Cong. Sab. sch., 1; Mt. Gilead, Cong. Sab. sch., for Japan, 2,	3 00
GEORGIA.—Macon, Cong. Sab. sch.	5 00
LOUISIANA.—Roseland, Cong. Sab. sch., for Japan, 4.12; do., West End Cong. Sab. sch., 1.52,	5 64
TEXAS.—Dallas, Central Cong. Sab. sch.	15 00
INDIANA.—Indianapolis, Union Cong. Sab. sch.	1 50
MISSOURI.—De Soto, Cong. Sab. sch., 10; St. Louis, Pilgrim Y. P. S. C. E., 17.01; Springfield, Y. P. S. C. E., 60,	27 61
OHIO.—Akron, Welsh Cong. Sab. sch., 12.79; Aurora, Cong. Sab. sch., 2; Columbus, Plymouth Y. P. S. C. E., 10; Wellington, 1st Cong. Sab. sch., 10,	34 79
ILLINOIS.—Alton, Cong. Sab. sch., 11.52; Avon, Jun. Y. P. S. C. E., 2, and Cong. Sab. sch., 1.60; Big Rock, 1st Y. P. S. C. E., 6; Chicago, Brainerd Cong. Sab. sch., for Japan, 5.25; do., Summerdale Y. P. S. C. E., 5; East Moline, Plymouth, Cong. Sab. sch., 3; Granville, Cong. Sab. sch., 6.80; Hegewisch, Swedish Cong. Sab. sch., 1.65; Morgan Park, Cong. Sab. sch., 3.80; Naperville, do., 20; Roberts, do., 1.17; Springfield, Hope Cong. Sab. sch., 3; West Chicago, Cong. Sab. sch., 13.84, and Sen. Y. P. S. C. E., 10,	90 93
MICHIGAN.—Benton Harbor, 1st Y. P. S. C. E., 5; Clinton, Y. P. S. C. E., 25; Detroit, North Cong. Sab. sch., 3.25; Grand Rapids, Smith Memorial Cong. Sab. sch., 2.50, and C. E. Soc., 1.10; Jackson, 1st Cong. Sab. sch., 10; Ludington, Cong. Sab. sch., 8.67; Marcelona, do., for Japan, 4.42; Owosso, Y. P. S. C. E., 8; Perry, Cong. Sab. sch., 1.32,	65 66
WISCONSIN.—Clintonville, Cong. Sab. sch., 4.35; Racine, 1st Cong. Sab. sch., 9.05; Waupun, Jun. C. E. Soc., 3,	16 40
IOWA.—Des Moines, Greenwood Cong. Sab. sch., 10; Clarion, Harvey Cong. Sab. sch., 1; Lyons, 1st Cong. Sab. sch., 5; Ottumwa, do., 6.73; Polk City, Cong. Sab. sch., 4.23; Traer, do., 11.30,	38 26
MINNESOTA.—Alexandria, Cong. Sab. sch., 3; Edgerton, do., 5.05; Lake Park, do., 5; Minneapolis, Park-av. Cong. Sab. sch., 10,	23 05
KANSAS.—Nickerson, Cong. Sab. sch., for Japan, 6; Udall, do., 3,	9 00
NEBRASKA.—Cortland, 1st Y. P. S. C. E., 5; Fremont, Cong. Sab. sch., 3.46; Grand Island, 1st Cong. ch. and Sab. sch., 9.17,	17 63

CALIFORNIA.—Alturas, Y. P. S. C. E., 4;
Martinez, Cong. Sab. sch., 5; Oroville,
do., for Japan, 7; Susan, do., 2.55;
OREGON.—Eualatin, Cong. Sab. sch.,
1.96
COLORADO.—Fondis, Cong. Sab. sch.,
80
SOUTH DAKOTA.—Ree Heights, Cong.
Sab. sch., 80, and Jun. C. E. Soc., 70,
1.50
WYOMING.—Lusk, Cong. Sab. sch., 2.25;
Rock Springs, 1st Cong. Sab. sch., for
Japan, 17,

18 65
1.96
80
1.50
19 25
1.27 06

FOR SUPPORT OF YOUNG MISSIONARIES

INDIANA.—Porter, Y. P. S. C. E., for Lee
Fund,
MISSOURI.—Lebanon, Y. P. S. C. E., for
DeForest Fund,
10 00
ILLINOIS.—Batavia, Y. P. S. C. E., 10;
Jacksonville, do., 5; La Grange, do., 10;
Sterling, do., 5, all for MacLachlan Fund,
30 00
WISCONSIN.—Milwaukee, No. Side Y. P.
S. C. E., 3.60; Roberts Y. P. S. C. E., 5,
both for Olds Fund,
8 05
IOWA.—Davenport, Edwards Y. P. S. C. E.,
for White Fund,
6 35
MINNESOTA.—Brainerd, People's Y. P. S.
C. E., for Haskell Fund,
1 00
NEBRASKA.—Geneva, Y. P. S. C. E., 10;
Pierce, do., 12.50; Scribner, do., 10; Se-
ward, do., 3, all for Bates Fund,
35 50
92 90

ADDITIONAL DONATIONS FOR SPECIAL
OBJECTS

NEW HAMPSHIRE.—Canterbury, Cong. Sab.
sch., for pupil, care Rev. W. K. Huns-
berger, 12; Manchester, J. W. Johnston,
for work, care Rev. Otis Cary, 25; Tilton,
Y. P. S. C. E., for pupils, care Rev. J. L.
Fowle, 25,
62 00
VERMONT.—Benson, Y. P. S. C. E., for
work, care Rev. E. H. Smith, 14; Brattle-
boro, Center Cong. ch., for use of Rev.
Edw. Fairbank, 25; do. Cong. Sab. sch.,
15, Rev. H. R. Miles, 10, all for pupil,
care Mrs. D. M. B. Thom; Chester, Y. P.
S. C. E., for pupil, care Rev. W. L. Beard,
20; Manchester, Cong. Sab. sch., for use
of Rev. G. M. Rowland, 8.19; Sherburne,
Mrs. J. E. Davis and Miss Millie A. John-
son, for Ponasang Hospital, 2,
94 19
MASSACHUSETTS.—Andover, South ch. Sab.
sch., for work in Hong Kong, 5; Auburn-
sch., Mary B. Harding, for work, care
Rev. Henry Fairbank, 45; do. Mrs. Geo.
L. Adams, for use of Mary F. Denton, 20;
Boston, Mt. Vernon Chinese Sab. sch.,
for native helpers, care Dr. C. R. Hager,
100; do., Mt. Vernon ch., Friend, for do.,
9; Chelsea, Central ch. Y. P. S. C. E.,
for pupil, care Rev. G. P. Knapp, 15; East
Charlemont, Rev. Lyman Whiting, D.D.,
for scholarship, St. Paul's Institute, 50;
Fisherville, Cong. ch., for work, care Rev.
W. L. Beard, 3; Hadley, 1st Y. P. S.
C. E., for Bridgman sch., 10; Hatfield,
Cong. ch., 11.69; and Sab. sch., 8.31, both
for orphan, care Rev. Edw. Fairbank; do.,
Rev. R. M. Wood, for work, care Rev.
Edw. Fairbank, 25; Holyoke, 2d Cong.
ch., for Anatolia College, 1.25; Lowell,
1st Trin. Y. P. S. C. E., for native helper,
care Rev. C. R. Hager, 30; Middleboro,
J. H. Copeland, for Ponasang Hospital,
1; Monson, Prim. Sab. sch., for pupil,
care Miss E. B. Fowler, 21.50; No. Bil-
lerica, Mrs. E. R. Gould, for Ponasang
Hospital, 5; Pittsfield, Pilgrim Memorial
ch., for ch. building, Pao-ting-fu, 25; Stone-
ham, Y. P. S. C. E., for native helper,
care Rev. H. S. Galt, 25; Worcester,
Chas. H. Morgan, for use of Rev. J. H.
Pettes, 50,
453 75
CONNECTICUT.—Coventry, 2d Y. P. S. C.
E., for pupil, care Rev. B. K. Hunsberger,

25; Danielson, Cong. ch., Ladies, for work,
care Rev. W. L. Beard, 2; East Hartford,
King's Daughters, for work, care Miss
A. M. Lord, 10; Elmwood, Elmwood
chapel Y. P. S. C. E., for work, care Miss
E. M. Trowbridge, 10; Hartford, Asylum
Hill Cong. ch., for orphanage, care Dr.
G. C. Reynolds, 30; do., do., Cong. Sab.
sch., for work in Tarsus, 25; do., Sarah
B. Colver, for use Rev. John S. Porter,
25; do., Garbed Mourad, for hospital at
Harpoot, 5; New Britain, L. L. Redick,
toward bell, care Miss E. C. Redick, 1;
New Haven, Pilgrimage, Jane M. Mallory,
for work, care Rev. G. G. Brown, 500;
Newington, Cong. Sab. sch., for work,
care Mrs. Elizabeth B. Ussher, 52.55;
Terryville, Cong. Sab. sch., for use of
Miss Anna B. Jones, 10; Tolland Co.,
Ladies, through Rev. W. L. Beard, for
work, care Rev. W. L. Beard, 5; West
Hartford, 1st ch. of Christ, for use Rev.
H. G. Bissell, 5; West Haven, 1st Cong.
Sab. sch., of which 5 for Fochow College,
25 for pupil, care Rev. L. P. Peet, and 25
for Louise boat, care Rev. G. H. Hubbard,
55,
760 55
NEW YORK.—Malone, 1st Cong. Sab. sch.,
for use Rev. J. C. Martin, 25; New York,
Forest-av. Cong. Sab. sch., for work, care
Rev. W. P. Elwood, 15; do., Dr. and
Mrs. J. P. Holder, for orphanage, care
Rev. R. Chambers, 25; do., Miss Julia
Wilson, for Working Girls' Home, Japan,
5; Port Leyden, 1st Y. P. S. C. E., for
native preacher, care Rev. H. C. Hazen,
10; Savannah, Y. P. S. C. E., for Bible-
woman, care Rev. C. A. Nelson, 7.50;
West Chazy, Rev. L. C. Partridge, for
work, care Rev. E. C. Partridge, 100;
—, H. I. B., for Building Fund, care
Rev. R. Chambers, 100,
287 50
NEW JERSEY.—East Orange, 1st Cong. ch.
Y. P. S. C. E., for native helper, care
Rev. W. S. Dodd, 10; Elizabeth, Cong.
ch., for Building Fund, care Rev. R.
Chambers, 11.97; Highwood, Sab. sch.
of Reformed ch., for chapel, care Rev. L.
S. Crawford, 8.39; Lakewood, A. W.
Kenney, for work, care Rev. Geo. E.
White, 25; Newark, Belleville-av. Cong.
ch., Friend, for work, care Rev. R. Cham-
bers, 2; Upper Montclair, Christian
Union Cong. Sab. sch., for pupil, care
Mrs. C. C. Tracy, 25, and do., care Dr. G.
C. Reynolds, 25,
107 95
PENNSYLVANIA.—Washington, Friend, for
Ponasang Hospital, 1; do. "Cash," for
do., 1; Wilkesbarre, Daniel W. Hughes
and friend, for do., 2,
4 00
MARYLAND.—Baltimore, 4th Cong. Sab.
sch., for use of Dr. C. W. Young,
15 00
MISSOURI.—St. Joseph, Dr. and Mrs. H.
N. Keener, for use of Dr. and Mrs. H. N.
Kinney,
2 00
OHIO.—Bellevue, Cong. Sab. sch., for pupil,
care Mrs. D. M. B. Thom, 25; Bluffton,
Abraham Zurlfuh, for Ponasang Hospital,
1; Kingsville, Sarah C. Kellogg, for work
at Hadjin, 20.15; Penfield, Cong. ch., for
pupil, care Miss Loella Miner, 25; Toledo,
1st Y. P. S. C. E., for native catechist,
Madura, 15,
86 15
ILLINOIS.—Chicago, 1st Cong. ch. Chinese
Sab. sch., (of which 20 from G. S. Macken-
zie), for native helper, care Rev. C. A.
Nelson, 60; G. S. Mackenzie, for native
helper, care Rev. C. A. Nelson, 60, and
for church debt, Kwong Hoi, care do., 100;
do., Grace Cong. Sab. sch., J. A. Werner's
class, for native helper, care Rev. H. G.
Bissell, 18.75; do., 1st Cong. Sab. sch.,
for orphan, care Rev. G. P. Knapp, 8;
do., Mr. and Mrs. J. A. Werner, for native
helper, care Rev. H. G. Bissell, 15;
Joliet, Alice S. Barber, for Ponasang Hos-
pital, 1; Oak Park, 3d Cong. Sab. sch.,
for Amanzimotse Seminary, 6.34; do.,
Mrs. W. W. Hart, for orphan, care Rev.
R. Winsor, 7; Polo, Independent Presb.
Sab. sch., for school at Harpoot, 15;

Roscoe, Mrs. M. A. Ritchie, for Ponasang Hospital, 5; Waukegan, Jun. C. E. Soc., for pupil, care Mrs. Jas. Smith, 5. (Less Forrest, V. P. S. C. E., returned (acknowledged in January Herald),

MICHIGAN.—Detroit, 1st Jun. C. E. Soc., 6, Miss E. R. Adams, 6, Mrs. E. H. Ashley, 6, and Miss Pearl Hendershah, 6, all for pupils, care Rev. J. H. Dickson, 24; Threeoaks, E. K. Warren, for work, care Rev. J. E. Abbott, 300,

WISCONSIN.—Curtiss, Ger. Zion Cong. ch., for work, care Miss Johanna Graf, 1; Florence, Harald Rasmussen, for Ponasang Hospital, 2,

IOWA.—Charles City, Cong. ch., \$3.26, Cong. Sab. sch., 16.21, and C. E. Soc., 5, all for native helper, care Rev. W. P. Sprague,

MINNESOTA.—Duluth, Rev. J. Kimball, for work, care Rev. Geo. D. Wilder, 5; Hopkins, Mrs. C. H. Hill, for Ponasang Hospital, 1; Minneapolis, Lyndale Cong. Sab. sch., Prim. Dept., for pupil, care Rev. H. K. Wingate, 5; do., B. W. Smith, for pupil, care Miss Jean P. Gordon, 20; Northfield, Willing Workers' Band, for orphan, care Miss Emily Hartwell, 15; do., Isabella Watson, for Boys' School Building Fund, care Rev. H. K. Wingate, 10,

NEBRASKA.—Cretz, Cong. ch., E. F. Stephens, for work, care Rev. E. W. Ellis, 5; Harvard, Jun. C. E. Soc., for use of Miss Nina E. Rice, 3.20; McCook, David Eckhard, for work, care Miss Johanna Graf, 5,

CALIFORNIA.—Lordsburg, Wm. H. Linderman, for native helper, care Dr. C. R. Hager, 35; San Francisco, 1st Cong. Sab. sch., Prim. Dept., for work, care Dr. H. H. Atkinson, 8.16; do., do., Frank Adams' class, for do., 3.37; San Felipe, C. E. Soc., for Bible reader, care Rev. J. C. Perkins, 30; Sherman, Wm. P. Hardy, for catechist, care Rev. J. C. Perkins, 25; do., Paul O. Hardy, for pupils, care Rev. J. C. Perkins, 5,

OREGON.—Forest Grove, Y. W. and Y. M. C. A. of Pacific University, for work, care Dr. H. H. Atkinson, 18; Sherwood, Cong. ch., for orphan, care Rev. G. P. Knapp, 4; Tualatin, Cong. Sab. sch., for do., 4,

COLORADO.—Boulder, 1st Y. P. S. C. E., for use of Rev. H. G. Bissell, 10; Montrose, Cong. ch., Ethel Bell, for pupil, care Rev. R. A. Hume, 15,

WASHINGTON.—Walla Walla, Cong. Sab. sch., Mrs. Reading's class, for child in India,

SOUTH DAKOTA.—Parker, W. E. Heeren, for Ponasang Hospital,

CANADA.—Kingston, Frances Chown, for pupils, care Miss Belle Nugent, 30; Montreal, D. W. Ross, for work, care Rev. H. K. Wingate, 50,

TURKEY.—Aintab, Young People's Miss. Band, for native preacher, care Rev. Lewis Hodous, 15.40; Erzeroum, Girls' C. E. Soc., for Bible-woman, care Rev. C. E. Hager, 15; for pupil, inanda Seminary, 11; for orphan, care Rev. B. K. Hunsberger, 26,

FOR PUBLICATION WORK, CONSTANTINOPLE

Previously acknowledged, 1,855.42.

VERMONT.—Milton, Amanda Fuller, 10 00

MASSACHUSETTS.—Springfield, Stephen Chapin, 2 00

NEW YORK.—Brooklyn, Central Cong. ch., 25; New York, Miss G. H. Dodge, 300,

Kent Costikyan, 100,

DISTRICT OF COLUMBIA.—Washington, Miss Baldwin, 1 00

ILLINOIS.—Dundee, Rev. J. R. Herrick, 5 00

301 00

25 00

276 00

324 00

3 00

54 47

56 00

13 20

106 53

36 00

25 00

10 00

2 00

80 00

10 00

2 00

425 00

1 00

5 00

443 00

MISSION WORK FOR WOMEN

FROM WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston,

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For use of Rev. and Mrs. J. D. Taylor,	10 00
For use of Mrs. Geo. D. Marsh,	35 00
For pupil, care Miss M. M. Patrick,	30 00
For pupil, care Miss M. M. Patrick,	11 50
For use of Miss F. E. Burrage,	18 25
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For pupil, care Miss J. P. Gordon,	2 78
For pupil, care Miss Belle Nugent,	10 00
For pupil, care Miss Belle Nugent,	20 00
For pupil, care Mrs. David Churchill,	20 00
For pupil, care Miss E. B. Fowler,	16 00
For Memorial Ward, care Dr. R. P. Hume,	20 00
For Memorial Ward, care Dr. R. P. Hume,	50 00
For pupil, care Mrs. E. A. Hume,	5 00
For native worker, care Rev. J. P. Jones,	12 50
For work, care Miss A. M. Colby,	5 00—311 93

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INTERIOR

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For pictures for Kobe College,	50
For use of Miss E. M. Chambers,	10 00
For pupils, Talas,	25 00
For use of Miss Grace Hazen,	15 00
For use of Miss Meda Hess,	15 00
For use of Miss Elizabeth Hawley,	5 00
For use of Miss Ada E. Hall,	10 85
For use of Miss Elizabeth Torrey,	2 00
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For blind child, care Miss M. E. Moulton,	8 00
For use of Miss Mary P. Wright,	35—108 20

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PACIFIC

Mrs. S. M. Dodge, Oakland, California,

Treasurer

For work, care Miss M. F. Denton,	30 00
For work, care Mrs. T. A. Baldwin,	5 00
For kindergarten, care Miss N. E. Rice,	5 00—40 00

3,819 92

Donations received in December, 51,023 81

Legacies received in December, 8,882 35

59,906 16

Total from September 1, 1904, to January 1, 1905, Donations, \$138,913.53; Legacies, \$23,163.38 = \$162,076.91.

ABBOTT FUND

VERMONT.—North Bennington, Y. P. S. C. E., 30 00

CONNECTICUT.—Springdale, D. Woodbury, 5 00

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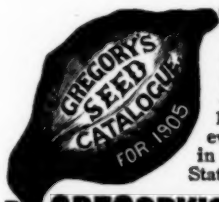
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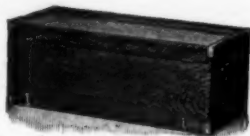
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